

סדר תפלות ישראל לשבת ולשלש רגלים

עם

תרגום אנגלי חדש
הוספות והערות

הוצאת

כנסית הרבנים באמריקה
ובתי הכנסת המאוחדים באמריקה

SABBATH AND FESTIVAL PRAYER BOOK

with
A New Translation,
Supplementary Readings and Notes

THE RABBINICAL ASSEMBLY OF AMERICA
AND
THE UNITED SYNAGOGUE OF AMERICA

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FOREWORD

This Sabbath and Festival Prayer Book is presented with the hope that it will serve the needs of all who are striving to perpetuate traditional Judaism in the modern spirit.

The past century and a half has witnessed a number of attempts to achieve a living synthesis of the old and the new, of Jewish tradition and the contemporary scene. To attain this goal in the realm of public and private worship, a number of teachers of Conservative Judaism during the past few decades published prayer books for the various occasions of the year under individual auspices. The only collective enterprise in the field was the United Synagogue Festival Prayer Book, undoubtedly the most attractive traditional Mahzor hitherto issued. As time went on, it was increasingly recognized that the principles and techniques of a traditional Prayer Book for the modern age needed to be reconsidered. Everywhere the conviction grew that the time was ripe for the issuance of a Prayer Book that would express the viewpoint of Conservative Judaism and bear the official imprint of the Rabbinical Assembly of America, representing the spiritual leadership of the movement and of the United Synagogue, the lay congregational organization.

This goal might have long remained unrealized were it not for the fortunate circumstance that Rabbi Morris Silverman of Hartford, Conn. who had been working in the field for many years, had prepared a manuscript for a Sabbath and Festival Prayer Book containing a new English translation, much supplementary material and original prayers. In his work he had drawn upon the counsel and aid of many of his colleagues and of several distin-

guished scholars, notably Professors Louis Ginzberg and H. L. Ginsberg of the Jewish Theological Seminary of America, to whom we wish to record our grateful acknowledgment, though responsibility for the final form of the work attaches to the Joint Prayer Book Commission alone, as is indicated below.

In the Fall of 1944, the Rabbinical Assembly and United Synagogue agreed to adopt Rabbi Silverman's manuscript as the basis for a Prayer Book to be issued jointly by them. A Commission was created by the two bodies, with authority to revise, supplement and edit the material. This Joint Prayer Book Commission consisted of the following rabbis:

ROBERT GORDIS, *Chairman*

MORRIS SILVERMAN, *Editor*

MAX ARZT, *Secretary*

SIMON GREENBERG

JACOB KOHN

ISRAEL H. LEVINTHAL

LOUIS M. LEVITSKY

ABRAHAM A. NEUMAN

ELIAS L. SOLOMON

The procedure adopted by the Commission was as follows: The members of the Commission met at frequent intervals, for the study and consideration of the Hebrew text and the English version in the light of previous efforts in the field, the best available scholarship and our own approach to Jewish tradition. Research on special points and the preparation of supplementary notes were undertaken by individual members whose names are indicated in the Index. To expedite the work, a special sub-committee consisting of Rabbis Arzt, Gordis and Silverman met between plenary sessions. The Commission voices its deep gratitude to Rabbi Silverman who, as Editor, undertook the onerous task of seeing the manuscript through the press.

Three fundamental principles guided the Commission in the preparation of this prayerbook:*

First is the principle of continuity with tradition. Continuity is important for every faith and culture, but infinitely more so for Judaism. This is true not only because, as Ranke declared, Jews are the most historical of peoples, but also because loyalty to tradition is the strongest bulwark against the centrifugal forces that threaten Jewish survival everywhere. This emphasis upon maintaining tradition is no blind ancestor worship. Whatever other virtues our generation may possess, it cannot pretend to a genius for religious expression, a gift which is so beautifully exemplified in the traditional Prayer Book. This consideration does not free us from the obligation to strive perpetually after fresh and creative devotional forms. But it should prevent us from rashly laying hands on the product of the piety of earlier generations.

Relevance to the needs and ideals of our generation is the second basic principle. A Prayer Book is not a museum piece. It must express our own aspirations, and not merely those of our ancestors, however much we may revere them. This problem of relevance has two aspects. There are modern ideals that are expressed inadequately or too briefly in the traditional liturgy. This lack can be met with relative ease by supplementing the accepted service and thus incidentally stimulating religious and literary activity. The second and more difficult aspect lies in the fact that there are passages in the traditional Prayer Book that no longer seem to express the convictions and hopes of our day. Such passages require sympathetic study and skillful treatment in order to be made relevant to our age.

Intellectual integrity, the third criterion for a modern Jewish Prayer Book, demands that we do not seek to deny

*For a more detailed treatment of the principles and techniques of procedure required in preparing a modern traditional ritual, see Robert Gordis, "A Jewish Prayer Book for the Modern Age," in *Conservative Judaism*, Oct. 1945.

or evade the difficult problem of bringing tradition into focus with contemporary life. Thus, we cannot take refuge in the procedure of printing a traditional Hebrew text and a parallel English version that has little or nothing in common with the original.

These basic principles, continuity with tradition, relevance to the modern age, and intellectual integrity, are obviously not easy to harmonize. The extent to which one or another principle ought to prevail in a given case will naturally be the subject of differences of opinion. Our procedure has varied with the circumstances involved in each instance.

In many cases, apparent divergences of outlook between tradition and the modern age disappear when the true intent of the Prayer Book is grasped and its mode of expression is understood. The concept of Israel as a people chosen by God which is so prominent in Jewish tradition, is a striking case in point. To eliminate it from the Prayer Book because it has been vulgarized and misunderstood in some circles would mean surrendering to error and incidentally perpetrating an injustice upon the prophets and sages of Israel who understood the concept aright.

Moreover, in affirming God's election of Israel, we stand on solid historical ground. The great religions of Christianity and Islam, the modern humanitarian ideals and the basic principles of democracy are all rooted in the Hebrew Bible. They testify to the central role that Israel has played in the religious and ethical development of Western man.

Recalling this historical truth is no mere concession to group vanity. If our generation is to accept loyalty to Judaism willingly and joyously, notwithstanding the disabilities of Jewish life and the many temptations to desert the fellowship of Israel, it requires a sense of consecration, a conviction that the Jewish people has played and yet will play a noble and significant role in the world. They must feel that Jewish loyalty is nothing petty and insular,

but that on the contrary, it ministers to the progress of humanity. This concept is therefore a psychological necessity as well as a historical truth, and therefore, an indispensable factor for Jewish survival today.

Besides, the idea of the election of Israel is invariably linked in Judaism with the great instruments of Jewish living, the Torah and the Mitzvot. In every instance, the Prayer Book associates the election of Israel, not with any inherent personal or group superiority, but with the higher responsibilities which come to the Jew as the custodian of Torah and the devotee of the Jewish way of life. This is no modern reinterpretation, but an instance of the correct understanding of both the letter and the spirit of tradition.

There are, to be sure, instances where the modern attitude varies from the traditional understanding of a concept. Often, it is possible to reinterpret traditional phrases in order to express our own convictions. Thus, the word *abodah* which in Hebrew means "religious worship" was referred by our ancestors to public worship in the Temple which centered about the sacrificial system. The word may quite properly mean for us the entire system of public religious worship. Nor need the prayer for the re-establishment of a great religious center in Jerusalem include for us, as it did for our fathers, the hope for the restoration of the sacrifices. The same connotation exists in the Festival Musaf prayer *Vehashev Kohanim L'avodatam U'Leviim Leshiram U'lezimram*, etc. There our rendering voices our aspiration for the restoration of Temple worship on Mount Zion with the Kohanim pronouncing the Priestly benediction and the Levites offering song and psalmody as elements in the historical continuity of Israel's religion. The rendering of the phrase *mehayyai hametim* "who calls the dead to everlasting life" is linguistically sound and rich in meaning for those who cherish the faith in human immortality, as much as for those who maintain the belief in resurrection.

It may be added that the older rendering of this phrase is itself a reinterpretation of a still older Biblical idiom.

In all our striving for intellectual integrity and historical truth, it must not be forgotten that the Prayer Book is couched in poetry and not in prose. It must be approached with warm emotion and not in a mood of cold intellectuality. Thus, the emphasis in the Prayer Book upon the Messiah need not mean for us the belief in a personal redeemer, but it serves superbly as the poetic and infinitely moving symbol of the Messianic age. To have eliminated reference to the Messiah from the Prayer Book would have meant the impoverishment of the Jewish spirit, the loss of one of the most picturesque elements of Jewish belief, culture, music and art. The Prayer Book, like all poetry and truth, has things in it too exalted for literalness.

There will naturally be instances, however, where reinterpretation is impossible and the traditional formulation cannot be made to serve our modern outlook. Such pre-eminently are the passages dealing concretely with animal sacrifices. Passages like *ezehu mekoman* and *pittum haketoret* or the phrase *v'ishei Yisrael* "the fire offerings of Israel in *"Retzeh,"* can be dropped without injuring the rubric of the service. The deletion of the Musaf service as a whole, however, would mean destroying the entire structure of the traditional liturgy, besides eliminating several valuable ideas and aspirations from the Prayer Book. Primarily, the Musaf service voices our hope for the restoration of Palestine as the homeland of the Jewish people. But that is not all. Also implied in the prayer is the recognition that sacrifice is essential for the fulfillment of all human ideals. Then too, we cherish the hope that Palestine will again become significant not only for Israel but for the spiritual life of mankind as a whole. Finally, it is characteristic of Judaism to recall the sacrificial system which represents a legitimate stage in the evolution of

Judaism and religion generally. As Israel Abrahams wrote, "This is the virtue of a historical religion, that the traces of history are never obliterated. . . . The lower did not perish in the birth of the higher, but persisted." For all these reasons, neither the deletion of the Musaf nor its retention unchanged would satisfy the basic principles of a Jewish Prayer Book for the modern age.

The Prayer Book Commission accordingly decided upon the following procedure. Both *Tikkanta Shabbat* and *Umipne Hata'enu* are retained as a reminiscence of Israel's glorious past by changing the tense of two verbs and a few other minor modifications. The other ideas we wished to express are embodied in a *Bakashah* preceding *Tikkanta Shabbat* and *Umipne Hata'enu*. Both for the sake of variety and in order to interpret the distinctive spirit of the Sabbath and the different Festivals, two distinct *Bakashot* have been included.

Another section of the Prayer Book where re-interpretation did not suffice is to be found in the Preliminary Blessings *shelo asani goy, ebhed, ishah*. As their position near the benedictions dealing with the Torah indicates, these blessings express the sense of privilege that the Jew felt in being able to fulfill the Torah and the Mitzvot, which were not obligatory in equal measure for non-Jews, slaves and women. However, the negative form in which these blessings are couched caused Jewish leadership much concern through the ages. Supported by the trend of tradition, the Commission decided to rephrase the blessings in the positive form.

In a few instances, the traditional text was made more relevant to our aspirations by adding brief supplementary phrases. Thus, the Babylonian prayer, *Yekum Purkan* with its prayer for the welfare of the scholars preserves a noble Jewish tradition appropriate to our age, in spite of its archaic flavor. All that was required was the addition of the phrase *bekhol arat galvatana* "and in all the lands of our

dispersion." In the following blessing, *Mishebarah la'avotenu*, we have added the phrase *ubhebhinyan eretz yisrael* "for the upbuilding of Palestine" to express our conviction that therein lies one of the great mitzvot of Judaism today.

In *Sim Shalom*, the concluding blessing of the *Amidah*, it was felt that the universal note should be made more explicit. Basing itself upon a reading in the Siddur of Rabbenu Saadya Gaon *sim shalom ba'olam*, the Commission therefore has amplified the passage to read: *sim shalom tovah ubrakhah ba'olam hen vahesed v'rahamim alenu v'al kol yisrael amekha*.

The creative approach to tradition means not only the surrender of out-worn material and the reinterpretation of what can still be made viable, but also the enrichment of the Prayer Book by new material. Consequently, a large number of supplementary readings, both for unison and congregational reading, have been included. This material, both in prose and verse, is drawn from all ages of Jewish experience and is concerned with all the fundamental elements of Israel's life and thought. These readings may be integrated with the weekly Sidrah or the sermon themes. In addition, many of them are appropriate for the special occasions of the year. To this end, a list of suggestions for such use will be found in the back of the volume. The sources for all the supplementary readings are indicated in a special Index.

While the content of the Prayer Book is naturally our first concern, the form is scarcely less important. Here, too, certain principles and techniques emerged in the course of the work.

A modern Prayer Book should contain as accurate a text as possible and here S. Baer's *Abodat Israel* has been generally followed. The excellent innovation of the United Synagogue Mahzor of printing Biblical poetry in verse form has been adopted and even extended. The various sections of the service as well as necessary directions have

been indicated for the guidance of congregations and individuals.

Hebrew and English differ radically in spirit and structure and a literal translation is often a distortion of the meaning. Thus much of the objection raised to the concept of the Chosen People is due to a failure to recognize the intent of the Hebrew text, which uses a coordinate clause where English uses a subordinate construction. Nor is this all. Hebrew is an Oriental language abounding in imagery. The use of many synonyms, which was stimulated by Biblical parallelism, is a characteristic feature. To eliminate these synonyms in the Hebrew means to commit the literary sin of judging Hebrew style by Western standards. On the other hand, to translate them all violates the spirit of the English language. Obviously, a briefer formulation is required in the English, while the Hebrew text requires no change. In general, the reader deserves an idiomatic English version exactly as the worshipper requires an authentic Hebrew text. Hence long phrases may be shortened, the word-order may be varied and the syntax modified when necessary. The changes of person and number that are characteristic of Biblical literature and hence are frequent in the Prayer Book should be brought into harmony with one another in the English. For the requirements of an English version are that it be clear, succinct and true to the meaning and spirit of the original.

A comment is in order on the treatment of the Biblical passages in the Prayer Book. Since the issuance of the excellent Jewish Publication Society Version of the Holy Scriptures in 1917, Biblical studies have made considerable progress. This improved understanding of the Book of Books should be registered in Jewish life and thought and nowhere more effectively than through the Prayer Book, which is pre-eminently the possession of the people. To be sure, the Masoretic text which has been hallowed through

centuries should not be emended in a work intended for popular use, but the English version offers an excellent opportunity for new and better interpretations. A few examples in our translation out of many are Num. 10:36, Ps. 29:9; 90:5; 116:15; 135:9; 147:17.

Finally, practical utility has been taken into account at many points. The Minhah and Maariv services for weekdays have been added to the Prayer Book to make its use convenient at the inauguration and the conclusion of Sabbaths and Festivals. Hebrew and English hymns have been included for the further enrichment of the service.

The Prayer Book is a repository of a rich religious culture, and therefore cannot be understood or appreciated without a background of Jewish knowledge. This is supplied by brief introductory notes at important points of the service as well as by titles for some prayers. Where a subject requires more extensive treatment, supplementary notes have been added. The themes treated include the Shema, the Preliminary Blessings, Sacrifices in Judaism, the Chosen People and the Messiah idea in Israel.

A number of other innovations that will aid, we hope, in the fruitful use of the Prayer Book have been introduced in the content, form and arrangement of the Hebrew text and in the character of the English version.

Conscious of our limitations, the members of the Prayer Book Commission venture to hope that this Prayer Book may help advance the great cause of spiritual revival in American Israel. We have sought to keep before us the ideal proclaimed by Chief Rabbi Kook of blessed memory, *hayashan yithadesh, hahadash yitkadesh*, "The old must be renewed and the new become sacred." For the privilege of sharing in this enterprise, we are humbly thankful to Almighty God.

ROBERT GORDIS,
Chairman, Joint Prayer Book Commission

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תפלה

מה־טבו אה־לִיךָ יַעֲקֹב. מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב
חֶסֶדְךָ. אָבֹא בִּיתְךָ. אֲשַׁתְּחֶה אֱלֹהֵיכֶל קִדְשְׁךָ בִּירְאֶתְךָ:
יְיָ אֶהְבֹּתִי מֵעוֹן בִּיתְךָ. וּמָקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
אֲשַׁתְּחֶה וְאֶכְרַע. אֶבְרָכָה לִפְנֵי־יְיָ עֲשֵׂי: וְאֲנִי תַפְלִיתִי
לְךָ יְיָ. עַתָּה רְצוֹן אֱלֹהִים. בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

מֶה יִדְדוֹת מִשְׁכְּנֹתֶיךָ יְיָ צְבָאוֹת:
נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי לַחֲצֹרוֹת יְיָ
לְבִי וּבִשְׂרִי יִרְנְנוּ אֵל אֵל חַי:
אֶחַת שְׁאֵלְתִי מֵאַתָּה יְיָ אוֹתָהּ אֶבְקֶשׁ
שְׁבֹתִי בְּבֵית־יְיָ כָּל־יְמֵי חַיִּי
לַחֲזוֹת בְּנֻעָם־יְיָ וּלְבַקֵּר בְּהִיכָלוֹ:
הוֹרְנִי יְיָ דֶּרֶכְךָ וּנְחֵנִי בְּאוֹרַח מִישׁוֹר:
כִּי עָמַד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה אוֹר:

INTRODUCTORY PRAYERS

How goodly are your tents, O Jacob, your dwelling places, O Israel. O Lord, through Thine abundant kindness I come into Thy house, and reverently I worship Thee in Thy holy sanctuary. I love the habitation of Thy house, the place where Thy glory dwelleth. Here I bow down and worship Thee, my Lord and Maker. Accept my prayer, O Lord, and answer me with Thy great mercy and with Thy saving truth. Amen.

How lovely are Thy tabernacles, O Lord of hosts!
My soul yearns, yea, even pines for the courts of the Lord;
My heart sings for joy unto the living God.
One thing have I asked of the Lord, that will I seek after:
That I may dwell in the house of the Lord all the days of
my life,
To behold the graciousness of the Lord, and to enter His
sanctuary.

Teach me Thy way, O Lord,
And lead me in an even path.
With Thee is the fountain of life,
In Thy light do we see light.

Almighty God, we have come into Thy sanctuary to commune with Thee. Be Thou our strength, our hope, our guide. Give purpose to our work, meaning to our struggle and direction to our striving. Cause us to understand that only through human betterment, true fellowship and deeds of kindness can we feel Thy presence. May this, our Sabbath worship, bring peace to our hearts and strengthen our desire to live in peace with all our fellowmen.

Amen.

Reader

Our God and God of our fathers, on this Festival of Joy and Gladness, our hearts are filled with gratitude to Thee.

On Pesah add:

Recalling the redemption of Israel from Egyptian bondage, we pray, O Lord, that the day may soon dawn when all Thy children shall be free.

On Shavuot add:

Recalling this day the revelation of Thy Law on Sinai, we reaffirm our unswerving devotion to Thy Torah. We pray that Thine eternal Law shall guide the lives of all Thy children.

On Sukkot add:

Recalling on this Sukkot Festival Thy sheltering care of our forefathers, may we, too, be ever grateful for Thy protecting love and bounty.

On all Festivals

Just as our forefathers laid their offerings on Thy altar in the Temple at Jerusalem on the Three Festivals, so may we, O God, with like devotion, help in the rebuilding and restoration of Zion. Grant that our homeless and exiled brothers may soon return to the land of our fathers, there to dwell in peace. And may the observance of this Festival quicken anew our faith in Thee and our loyalty to Thy commandments. Amen.

When a Festival occurs on a Sabbath, the Service begins with Psalm 92, page 13. When a Festival falls on a week-day, the Service begins on page 15.

קבלת שבת

WELCOMING THE SABBATH

קבלת שבת

תהלים צ"ה

לכו נִרְנְנָה לַיהוָה
נִרְיֶעָה לְצֹרֵר יִשְׁעֵנוּ:
נִקְדָּמָה פָּנָיו בְּתוֹדָה
בְּזִמְרוֹת נִרְיֶע לֹו:
כִּי אֵל גָּדוֹל יְיָ
וּמִלֵּךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:
אֲשֶׁר בִּידּוֹ מְחַקֵּי־אָרֶץ
וְתוֹעֲפוֹת הָרִים לֹו:
אֲשֶׁר־לוֹ הַיָּם וְהוּא עֹשֶׂהוּ
וַיַּבֶּשֶׁת יַדָּיו יַצְרוּ:
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְבָּרָהּ
נִבְרָכָה לִפְנֵי־יְיָ עֲשֵׂנוּ:
כִּי הוּא אֱלֹהֵינוּ
וְאַנְחֵנוּ עִם מַרְעִיתוֹ וְצֵאן יָדוֹ
הַיּוֹם אִם־בָּקְלוֹ תִשְׁמָעוּ:
אֶל־תִּקְשׁוּ לְבַבְכֶּם כְּמַרְיָבָה
כִּיּוֹם מָסָה בְּמַדְבָּר:
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחִנּוּנֵי נִס־רָאוּ פַעַל־י:
אֲרֻבָּעִים שָׁנָה אָקוּשׁ בְּדוֹר
וְאָמַר עִם תַּעֲזִי לִבְבִּי הֵם
וְהֵם לֹא־יָדְעוּ דְרָכַי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי
אִם־יִבְאוּן אֶל־מְנוּחָתִי:

WELCOMING THE SABBATH

COME LET US SING

PSALM 95

O come, let us sing unto the Lord;
Let us joyfully acclaim the Rock of our salvation.

Let us approach Him with thanksgiving,
And acclaim Him with songs of praise.

For great is the Lord,
A King greater than all the mighty.

In His hands are the depths of the earth;
His also are the heights of the mountains.

The sea is His for He made it;
And His hands formed the dry land.

Come, let us worship and bow down;
Let us bend the knee before the Lord, our Maker.

He is our God, and we are the people He shepherds;
Yea, we are the flock He tends.

O hearken today to His voice:

Harden not your hearts
As you did at Meribah and Massah,
As in the days of trial in the wilderness;

When your forefathers tried My patience,
Yea, they tested Me, though they had seen My work.

For forty years was I wroth with that generation,
A people who erred in their hearts,
And did not know My ways.

Wherefore I vowed in My indignation
That they should not enter the land where My glory
dwelleth.

תהלים צ"ו

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ שִׁירוּ לַיהוָה כְּלֵי הָאָרֶץ:
שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ בְּשָׁרוּ מִיּוֹם לְיוֹם וְשׁוֹעֲתוּ:
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְיָ וּמָהָל מְאֹד נֹרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיִּשְׁמֵם עָשָׂה:
הוֹדוּ וְהִדְרֵם לְפָנָיו עֲזֹ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְּחָה וּבָאוּ לְחַצְרוֹתָיו:
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ חִילוּ מִפָּנָיו כְּלֵי־הָאָרֶץ:
אָמְרוּ בְּגוֹיִם יְיָ מָלֵךְ אֶחָד־תִּכּוֹן תִּבְלַל בַּל־תִּמּוֹט
יִדִּין עַמִּים בְּמִישְׁרֵים:
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֵם הַיָּם וּמִלְאוּ:
יַעֲלוּ שְׂדֵי וְכָל־אֲשֶׁר־בּוֹ אֲזֹ יִרְנְנוּ כָּל־עַצְיָיִעַר:
לִפְנֵי יְיָ כִּי בָא כִּי בָא לִשְׁפֹט הָאָרֶץ
יִשְׁפֹּט־תִּבְלַל בְּצָדֶק וְעַמִּים בְּאַמּוֹנָתוֹ:

A NEW SONG

PSALM 96

O sing unto the Lord a new song;
Sing unto the Lord all the earth.

Sing unto the Lord, bless His name;
Proclaim His salvation from day to day.

Declare His glory among the nations,
His marvelous works among all the peoples.

Great is the Lord and highly to be praised;
He is to be revered above all who are worshipped as gods.

For all the gods of the heathens are things of naught,
But the Lord created the heavens.

Honor and majesty are before Him;
Strength and beauty are in His sanctuary.

Ascribe unto the Lord, O families of mankind,
Ascribe unto the Lord glory and strength.

Render unto the Lord the glory due unto His name;
With offerings of homage, come into His courts.

Worship the Lord in the beauty of holiness;
Revere Him all that inhabit the earth.

Declare among the nations: 'The Lord reigneth.'
Now is the earth firmly established;
He will judge peoples in equity.

Let the heavens be glad and the earth rejoice;
Let the sea roar, and all within it give praise.

Let the field and all within it exult;
Let all the trees of the forest sing before the Lord;

Before the Lord, as He cometh;
He cometh to judge the earth,

To judge the world in righteousness,
And the nations by His truth.

תהלים צ"ז

יי מִלֶּךְ תִּגַּל הָאָרֶץ יִשְׁמְחוּ אַיִּים רַבִּים:
 עָנָן וַעֲרַפֶּל סִבִּיבָיו צָדֵק וּמִשְׁפָּט מִכּוֹן כְּסָאוֹ:
 אֵשׁ לִפְנֵי תֵלֶךְ וּתְלַהֵט סָבִיב צָרָיו:
 הָאִירוּ בְּרַקְיוֹ תִּבְלֵ רָאָתָה וּתְחַל הָאָרֶץ:
 הָרִים כְּדוֹנֵג נִמְסוּ מִלִּפְנֵי יי מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:
 הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ וּרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ:
 יִבְשׁוּ כָל־עַבְדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים
 הַשְׁתַּחֲוִּיֻּלוּ כָל־אֱלֹהִים:
 שָׁמְעָה וּתְשַׁמַּח צִיּוֹן וּתְגַלְגֵּל בְּנוֹת יְהוּדָה
 לְמַעַן מִשְׁפָּטֶיהָ יי:
 כִּי־אָתָּה יי עָלִיוֹן עַל־כָּל־הָאָרֶץ
 מְאֹד נִעְלִיתָ עַל־כָּל־אֱלֹהִים:
 אֲהַבִּי יי שְׁנָאוֹ רָע שִׁמְרֵ נַפְשׁוֹת חֲסִידָיו
 מִיַּד רָשָׁעִים יִצִּילֵם:
 אֹרֶךְ לַצַּדִּיק וּלְיִשְׂרָאֵל שְׂמֵחָה:
 שְׂמְחוּ צַדִּיקִים בְּיי וַהֲדוּ לְזִכָּר קִדְשׁוֹ:

THE LORD REIGNETH

PSALM 97

The Lord reigneth; may the earth be glad;
Let the multitude of islands rejoice.

Clouds and darkness surround Him;
Righteousness and justice are the foundation of His
throne.

Fire goes before Him,
Consuming His adversaries round about.

His lightnings illumine the world;
The earth beholds and trembles.

The mountains melt like wax before the Lord,
Before the Lord of all the earth.

The heavens declare His righteousness,
And all the people witness His glory.

Confounded be all that serve graven images,
And take pride in things of naught.
Bow down to the Lord, ye idols!

Zion hears and rejoices,
And the cities of Judah are glad
Because of Thy judgments, O Lord.

For Thou, Lord, art supreme above all the earth;
Thou art exalted far above all that are worshipped as gods.

Ye that love the Lord, hate evil;
He guardeth those who love Him,
And delivereth them out of the hand of the wicked.

Light is sown for the righteous,
And gladness for the upright in heart.

Rejoice in the Lord, ye righteous,
And give thanks unto His holy name.

מזמור. שִׁירוּ לַי שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה

הוֹשִׁיעָה־לוֹ יְמִינוֹ וְזָרַע קֶדְשׁוֹ:

הוֹדִיעַ ייִ יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה אֲדָקָתוֹ:

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל

רְאוּ כָל־אֲפָס־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הִרְיֵעוּ לַי כָּל־הָאָרֶץ פָּצְחוּ וְרִנְנוּ וְזָמְרוּ:

זָמְרוּ לַי בְּכִנּוֹר וְקוֹל זְמִירָה:

בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ ייִ:

יָרֻעַם הָיִם וּמִלֹּאֵו תִּבֵּל וַיִּשְׁבִּי בָהֶם:

נִהְרֹת יִמְחַאֲרֶךְּ יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי ייִ כִּי בָא לִשְׁפֹט הָאָרֶץ יִשְׁפֹט תִּבֵּל בְּצֶדֶק

וְעַמִּים בְּמִישָׁרִים:

A SONG OF TRIUMPH

PSALM 98

O sing unto the Lord a new song,
For He hath done marvellous things;
His right hand and holy might have brought Him victory.

The Lord hath made known His triumph;
In the sight of the nations hath He revealed His victory.

He hath remembered His mercy and His faithfulness toward
the house of Israel;
The very ends of the earth have seen the triumph of our
God.

Acclaim the Lord, all the earth;
Break forth and sing, yea, sing praises.

Sing praises unto the Lord with the harp;
With the harp and the voice of melody.

With trumpets and the sound of the horn,
Acclaim the King, the Lord.

Let the sea roar and all within it give praise,
The world and all that dwell therein.

Let the rivers clap hands in gladness;
Let all the mountains sing before the Lord,

For the Lord cometh to judge the earth;
He will judge the world in righteousness,
And the peoples in equity.

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים יֵשֶׁב כְּרוּבִים תְּנוּט הָאָרֶץ:

יְיָ בְּצִיּוֹן גָּדוֹל וְרֹם הוּא עַל-כָּל-הָעַמִּים:

יִזְדּוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מְשַׁפֵּט אֲהָב אַתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל

מְשַׁפֵּט וְצָדִיקָה בִּי־עֶקֶב אַתָּה עֹשֶׂית:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לָהֶם רִגְלֵי

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכִהְנֵי וְשִׁמְשׁוֹאֵל בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֶל-יְיָ וְהוּא יַעֲנֵם:

בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם שִׁמְרוּ עֲדֹתָיו וְחַק נְתַתְּלָמוֹ:

יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נִשְׂא הִיָּת לָהֶם

וְנָקָם עַל-עֲלִילוֹתָם:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לָהֶם קִדְשׁוֹ

בִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

GOD, THE HOLY KING!

PSALM 99

The Lord reigneth while the people stand in awe;
He is enthroned upon His judgment seat,
While the earth trembles.

The Lord is mighty in Zion;
He is exalted over all peoples.

They praise His name:
"God, great and revered, is holy."

Mighty King who loveth justice,
Thou hast established equity;
Justice and righteousness hast Thou wrought in Jacob.

Exalt the Lord our God,
And worship at His footstool, declaring:
"Holy is He!"

Moses and Aaron were among His priests;
Samuel was among those that called upon His name,
Calling upon the Lord and being answered.

He would speak unto them out of a pillar of cloud;
They kept His testimonies and the laws He gave them.

Thou, O Lord, didst answer them;
Thou wast a forgiving God unto them,
Though punishing them for their evil.

Exalt the Lord our God,
And worship at His holy mountain;
For the Lord our God is holy.

חזקים כ"ט

מזמור לדוד

הבו ליי בני אלים הבו ליי כבוד ועז:

הבו ליי כבוד שמו השתחוו ליי בהדרת קדש:

קול יי עליהם: אליהם כבוד הרעים

יי עליהם רבים:

קול יי בפתח קול יי בהדר:

קול יי שבר ארזים וישבר יי את ארזי הלבנון:

וירקידם כמזעל לבנון ושריון כמו בדראמים:

קול יי חצב להבות אש:

קול יי יחיל מדבר יחיל יי מדבר קדש:

קול יי יחולל אילות ויחשף יערות:

ובהיכלו בלו אמר כבוד:

יי למבול ישוב וישב יי מלך לעולם:

יי עז לעמו יתן יי יברך את עמו בשלום:

THE MAJESTY OF GOD IN THE STORM

PSALM 29

A Psalm of David

Ascribe unto the Lord, ye ministering angels,
Ascribe unto the Lord glory and power.

Render unto the Lord the glory due unto His name;
Worship the Lord in the beauty of holiness.

The voice of the Lord is over the waters;
The God of glory thundereth!
The Lord is over the great waters.

The voice of the Lord is mighty;
The voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars;
Yea, the Lord shattereth the cedars of Lebanon.

He maketh the mountains leap like a calf,
Lebanon and Sirion like a wild ox.

The voice of the Lord heweth out flames;
The Lord heweth out flames of fire.

The voice of the Lord causeth the desert to tremble;
The Lord maketh the desert of Kadesh tremble.

The voice of the Lord maketh the oak trees dance,
And strippeth the forests bare;
While in His Temple everything proclaims His glory.

The Lord was King at the Flood;
The Lord shall remain King forever.

May the Lord give strength unto His people;
May the Lord bless His people with peace.

לכה דודי

לְכֵה דוּדִי לְקִרְאָת כָּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה:

שְׁמוֹר וְזָכוֹר בְּדְבוּר אֶחָד.

הַשְּׁמִיעֵנוּ אֵל הַמֵּיחָד.

יְיָ אֶחָד וְשִׁמּוֹ אֶחָד.

לְשֵׁם וּלְתַפְאֶרֶת וּלְתַהֲלָה: לכה דודי...

לְקִרְאָת שַׁבָּת לָכֹו וְנִלְכָּה.

כִּי הִיא מְקוֹר הַבְּרָכָה.

מֵרֹאשׁ מְקֻדָּם נְסוּכָה.

סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה: לכה דודי...

מְקֻדָּשׁ מְלֻךְ עִיר מְלוּכָה.

קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה.

רַב לָךְ שַׁבָּת בְּעַמְּךָ הַבָּא.

וְהוּא יַחְמֵל עָלֶיךָ חֲמָלָה: לכה דודי...

הַתְנַעֲרִי מַעַפָּר קוֹמִי.

לְבָשִׁי בְּגָדֵי תַפְאֶרֶתךָ עָמִי.

עַל־יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי.

קִרְבָּה אֵל נַפְשִׁי גְאֻלָּה: לכה דודי...

הַתְעוֹרְרִי הַתְעוֹרְרִי.

כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי.

עוֹרִי עוֹרִי שִׁיר דְּבָרִי.

כָּבוֹד יְיָ עָלֶיךָ נִגְלָה: לכה דודי...

SABBATH, THE QUEEN

Come, my beloved, with chorus of praise,
Welcome Bride Sabbath, the Queen of the days.

“Keep and Remember”! — in one divine Word
He that is One Alone, made His will heard;
One is the name of Him, One is the Lord!
His are the fame and the glory and praise

Sabbath, to welcome thee, joyous we haste;
Fountain of blessing from ever thou wast —
First in God’s planning, though fashioned the last,
Crown of His handiwork, chiefest of days.

City of holiness, filled are the years;
Up from thine overthrow! Forth from thy fears!
Long hast thou dwelt in the valley of tears,
Now shall God’s tenderness shepherd thy ways.

Rise, O my folk, from the dust of the earth,
Garb thee in raiment beseeming thy worth;
Nigh draws the hour of the redeemer’s birth,
Freedom who bringeth, and glorious days.

Wake and bestir thee, for come is thy light!
Up! With thy shining, the world shall be bright;
Sing! For the Lord is revealed in His might —
Thine is the splendor His glory displays!

לֹא תִבְשִׂי וְלֹא תִכְלָמִי.

מָה תִשְׁתַּחֲוֶהֱי וּמָה תִּתְהַמֵּי.

בְּךָ יִחְסוּ עַנְיֵי עַמִּי.

וּנְבִנְתָה עִיר עַל תְּלָה: לכה דורי...

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵסִיד.

וְרָחֲקוּ כָל־מְבַלְעִיד.

יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ.

כְּמִשְׁוֹשׁ חֲתָן עַל כְּלָה: לכה דורי...

יָמִין וּשְׂמָאל תִּפְרָצִי.

וְאַתּ ִּי תַעֲרִיצִי.

עַל יָד אִישׁ בֶּן פִּרְצִי.

וּנְשִׁמְחָה וְנִנְיָלָה: לכה דורי...

בּוֹאִי בְּשִׁלּוֹם עֲטָרַת בַּעֲלָה.

גַּם בְּשִׁמְחָה וּבְצִהָלָה.

תּוֹךְ אֲמוֹנֵי עַם סְגֻלָּה:

בּוֹאִי כְּלָה בּוֹאִי כְּלָה: לכה דורי...

CONSOLING THE MOURNERS

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

“Be not ashamed,” saith the Lord, “nor distressed;
 Fear not and doubt not. The people oppressed,
 Zion, My city, in thee shall find rest —

Thee, that anew on thy ruins I raise.”

Spoiled shall thy spoilers be; banished afar,
 They that devoured. But in thee, evermore,
 God shall take joy; as the bridegroom, what hour,
 Blushing, the bride lifts her veil to his gaze.

Stretch out thy borders to left and to right;
 Fear but the Lord, whom to fear is delight —
 The man, son of Perez, shall gladden our sight,
 And we shall rejoice to the fullness of days.

Come in thy joyousness, Crown of thy Lord;
 Come, bringing peace to the folk of the Word;
 Come where the faithful in gladsome accord,
 Hail thee as Sabbath-Bride, Queen of the days.
 Come where the faithful are hymning thy praise;
 Come as a bride cometh, Queen of the days!

CONSOLING THE MOURNERS

On the first appearance of mourners in the Synagogue during the Shiva — week of mourning — it is customary to greet the mourners with the following words of consolation:

May the Lord comfort and sustain you among the other mourners for Zion and Jerusalem. Amen.

תהלים צ"ב

מזמור שיר ליום השבת:

טוב להודות לַיְי	וּלְזֹמֶר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בְּבִקְרַח סִגְדְךָ	וְאֶמְוִנְתָּךְ בְּלִילוֹת:
עַל־יַעֲשׂוֹר וְעַל־יִנְבֵּל	עַל־יִהְיוֹן בְּכִנּוֹר:
כִּי שִׁמְחָתָנִי יְיָ בְּפַעֲלֶךָ	בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוּ:
מִהִנָּדְלוּ מַעֲשֵׂיךָ יְיָ	מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ:
אִישׁ־בְּעֶרְ לא יֵדַע	וְכִסִּיל לֹא־יֵבִין אֶת־זֹאת:
בְּפֶרֶחַ רִשְׁעִים כְּמֹד־עֵשֶׂב	וַיִּצְאוּ כָל־פֶּעַל־י אֱנוֹן
לְהִשָּׁמְדָם עַד־יַעַד:	
וְאַתָּה מָרוֹם לְעֵלָם יְיָ:	
כִּי הִנֵּה אֵיבֶיךָ יְיָ	כִּי־חִנֵּה אֵיבֶיךָ יֶאֱבֹדוּ
וְתִפְרְדוּ כָל־פֶּעַל־י אֱנוֹן:	
וְתִרְם כְּרָאִים קִרְנִי	בִּלְתִּי בְשִׁמּוֹן רַעְנוֹ:
וְתִבֹט עֵינִי בְשׁוּרֵי	בְּקָמִים עַל־י מְרַעִים
תִּשְׁמַעְנָה אָזְנִי:	
צָדִיק כְּתֹמֶר יִפְרָח	כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יְיָ	בְּחֻצֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יְנוּבֹן בְּשִׁיבָה	דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יֵשֶׁר יְיָ	צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

THE TRIUMPH OF RIGHTEOUSNESS

PSALM 92

A Psalm, a song. For the Sabbath Day.

It is good to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High;

To declare Thy lovingkindness each morning,
And Thy faithfulness every night,

With an instrument of ten strings and the lute,
With sacred music upon the harp.

For Thou, O Lord, hast made me rejoice in Thy work;
I will glory in the works of Thy hands.

How great are Thy deeds, O Lord!
Thy thoughts are very deep.

The ignorant man does not know,
Nor does the fool understand this —

The wicked may spring up as the grass,
And the workers of iniquity may flourish,
Only to be destroyed forever.

But Thou, O Lord, shalt be exalted forever.

For lo, Thine enemies, O Lord,
For lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.

But Thou dost raise me to high honor;
I am anointed with fragrant oil.

Mine eyes have seen the defeat of my foes,
Mine ears have heard the doom of evil doers
That rise up against me.

The righteous shall flourish like the palm tree,
And grow mighty like a cedar in Lebanon.

Planted in the house of the Lord,
They shall flourish in the courts of our God.

Even in old age they shall bring forth fruit,
They shall be full of vigor and strength,

Declaring that the Lord is just,
My Rock in whom there is no unrighteousness.

תהלים צ"ג

יְיָ מֶלֶךְ נָאוֹת לְבָשׁ לְבָשׁ יְיָ עֹז הַתְּאֵזָר

אֶף-תִּכּוֹן תִּבֵּל בַּלְתִּמוּט:

נָכוֹן כְּסֵאֲךָ מֵאֵז מַעֲוֹלָם אָמָה:

נִשְׂאוּ נְהָרוֹת יְיָ נִשְׂאוּ נְהָרוֹת קוֹלָם

יִשְׂאוּ נְהָרוֹת דְּכָכִים:

מִקְלוֹת מַיִם רַבִּים אֲדִירִים מְשֻׁבְּרֵי-יָם

אֲדִיר בְּמָרוֹם יְיָ:

עֲדִתִּיךָ נֶאֱמְנוּ מְאֹד לְבִיתְךָ נֶאֱוָה-קֹדֶשׁ

יְיָ לְאֶרֶץ יָמִים:

For Mourners' Kaddish, see page 39.

GOD EVERLASTING

PSALM 93

The Lord reigneth; He is robed in majesty;
The Lord is robed, He hath girded Himself with strength.

Now is the earth firmly established;
It shall not be moved.

Thy throne is established of old;
Thou art from everlasting.

The waters lift up their voices, O Lord,
The waters lift up their roaring;

Yet above the voices of many waters,
The mighty waters, breakers of the sea,
Thou, O Lord, art mighty on high.

Thy law is true and unfailing;
Holiness is becoming to Thy house, O Lord, forevermore.

'For Mourners' Kaddish, see page 39.

ערבית לשבת ולרגלים

Reader

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ:

Congregation and Reader

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדָבָרוֹ
מַעְרִיב עַרְבִים בְּחֻכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַזְּמָנִים וּמַסְדֵּר אֶת־הַכָּכָבִים
בְּמִשְׁמַרְתֵּיהֶם בִּרְקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי הַשֶּׁשׁ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ. אֵל
חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה
יְיָ הַמַּעְרִיב עַרְבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עֲמֻדָּה אֶהְיֶה. תּוֹרָה וּמִצְוֹת
חֻקִּים וּמִשְׁפָּטִים אוֹתֵנוּ לְמִדָּה. עַל־כֵּן יְיָ אֱלֹהֵינוּ בְּשִׁכְבָּנוּ
וּבְקוּמָנוּ נִשְׁיחַ בְּחֻקֶּיךָ. וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ וּבָהֶם נַחֲנָה יוֹמָם
וְלַיְלָה. וְאַהֲבָתְךָ אֵל תָּסִיר מִמָּנוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה
יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

EVENING SERVICE—SABBATH AND FESTIVALS

Reader

Bless the Lord who is to be praised.

Congregation and Reader

Praised be the Lord who is blessed for all eternity.

Praised be Thou, O Lord our God, Ruler of the universe, who with Thy word bringest on the evening twilight, and with Thy wisdom openest the gates of the heavens. With understanding Thou dost order the cycles of time and varieest the seasons, setting the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. By Thy will the day passes into night; the Lord of heavenly hosts is Thy name. O ever-living God, mayest Thou rule over us forever. Blessed be Thou, O Lord, who bringest on the evening twilight.

With everlasting love hast Thou loved the house of Israel, teaching us Thy Torah and commandments, Thy statutes and judgments. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy teachings and rejoice forever in the words of Thy Torah and in its commandments, for they are our life and the length of our days. Day and night will we meditate upon them. O may Thy love never depart from us. Blessed be Thou, O Lord, who lovest Thy people Israel.

דברים ו' ד'-ט'

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל-לבבך ובכל-נפשך
ובכל-מאריך: והיו הדברים האלה אשר אנכי מצוך
היום על-לבבך: ושננתם לבניך ודברת בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם
לאזנך על-ידך והיו לטטפת בין עיניך: וכתבתם על-
מזוזות ביתך ובשעריך:

דברים י"א י"ג-כ"א

והיה אם-שמע תשמעו אל-מצותי אשר אנכי מצוה
אתכם היום לאהבה את-יהוה אלהיכם ולעבדו בכל-
לבבכם ובכל-נפשכם: ונתתי מטר-ארצכם בעתו יורה
ומלקוש ואספת דגגך ותירשך ויצהרך: ונתתי עשב
בשדך לבהמתך ואכלת ושבעת: השמרו לכם פך
יפתה לבבכם וסרתם ועבדתם אלהים אחרים
והשתחיתם להם: וחרה אף-יהוה בכם ועצר את-
השמים ולא-יהיה מטר והאדמה לא תתן את-יבולה
ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן

Deuteronomy 6:4-9

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His glorious kingdom for ever and ever.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. Thou shalt teach them diligently unto thy children, speaking of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house and upon thy gates.

Deuteronomy 11:13-21

It shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them; and the displeasure of the Lord will be aroused against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good

לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהָ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי
בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְדֹתֵיכֶם לְתֵת
לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ז ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי בְגָדֵיהֶם
לְדַרְתָּם וְנָתַנּוּ עַל־צִיצִת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יהוה אלהיכם אמת:

land which the Lord giveth you. Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, upon the land which the Lord promised unto your fathers to give them, as the days of the heavens above the earth.

Numbers 15:37-41

The Lord spoke unto Moses, saying: Speak unto the children of Israel, and bid them make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray:—

That ye may remember to do all My commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt to be your God; I am the Lord your God.

אָמַת וְאַמוֹנָה כָּל־זֹאת וְקִים עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זִוְלָתוֹ וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ: הַפּוֹדְנוּ מִיַּד מְלָכִים
מִלִּבְנוֹ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעָרִיצִים: הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ: הָעֹשֶׂה
גְּדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם
נִפְשָׁנוּ בַּחַיִּים וְלֹא נָתַן לְמוֹט רִגְלָנוּ: הַמְדַּרְיֵכֵנוּ עַל
בָּמוֹת אוֹיְבֵינוּ וַיֵּרֶם קִרְנָנוּ עַל כָּל־שֹׁנְאֵינוּ: הָעֹשֶׂה לָנוּ
נִסִּים וְנִקְמָה בַּפֶּרֶעַה אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם:
הַמַּכֶּה בַּעֲבָרְתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם: הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי
יַם־סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע:
וְרָאוּ בְּנֵיו גְּבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לִשְׁמוֹ: וּמַלְכוּתוֹ בְּרָצוֹן
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה
רַבָּה וְאָמְרוּ כָלָם.

מִי־כַמְכָה בָּאֵלֶם יי מִי כַמְכָה נֶאֱדָר בַּקֹּדֶשׁ נוֹרָא
תְּהִלַּת עֲשֶׂה פֶּלֶא:

מַלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנּוּ
וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעַד:
וְנֹאמַר כִּי־פָדָה יי אֶת־יַעֲקֹב וַיֹּאֲלוּ מִיַּד חֶזֶק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי נָאֵל יִשְׂרָאֵל:

Adapted from the Hebrew

True and certain it is that there is one God,
And there is none like unto Him.

It is He who redeemed us from the might of tyrants,
And executed judgment upon all our oppressors.

Great are the things that God hath done;
His wonders are without number.

He causes us to triumph over our enemies,
And raises up our glory above our foes.

Wondrously He visited judgment upon Pharaoh,
Performing signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage,
And delivered them from slavery unto freedom.

In every age the Lord hath been our hope;
He rescued us from enemies who sought to destroy us.

May He continue His protecting care over Israel,
And guard all His children from disaster.

When the children of Israel beheld the might of the Lord,
They gave thanks unto Him and praised His name.

They accepted His Sovereignty willingly,
And sang a song unto Him.

Moses and the Children of Israel exultingly proclaimed:
Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Revered in praises, doing wonders?

When Thou didst rescue Israel at the Red Sea,
Thy children beheld Thy supreme power.

This is my God! they exclaimed, and said:
The Lord shall reign for ever and ever.

As Thou didst deliver Israel from a power mightier
than he,

So mayest Thou redeem all Thy children from oppression.

Blessed art Thou, O Lord,
Redeemer of Israel.

השִׁבִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים.
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלִּפְנֵיךָ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעֵדֵנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
 דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ.
 וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
 אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים
 וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.
 בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ
 יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

Select one of the following:

1

Cause us, O Lord our God, to lie down in peace, and raise us up again, O our King, unto life. Spread over us Thy tabernacle of peace. Direct us aright through Thine own good counsel. Save us for Thy name's sake. Be Thou a shield about us. Remove from us every enemy, pestilence, sword, famine and sorrow. Help us, O Lord, to resist temptation. Shelter us with Thy protecting love for Thou art our guardian and deliverer. Yea, Thou God and King art gracious and compassionate. Guard our going out and our coming in unto life and peace, henceforth and forevermore. Yea, do Thou spread over us the tabernacle of Thy peace. Blessed be Thou, O Lord, who spreadest the tabernacle of peace over us, over Israel and over Jerusalem.

2

Grant that we lie down in peace,
Secure in Thy protecting love,
And shelter us beneath Thy wings
To keep us safe throughout the night.
On the morrow raise us up
In perfect peace to life, O God,
To face each task with faith in Thee,
Our zeal renewed and strength restored.
Save us for Thine own name's sake,
And guard us from all lurking foes.
Remove all sorrow, hatred, strife,
And turn Thy children's hearts to Thee.
Spread Thy tent of peace, O Lord,
Above Jerusalem, we pray,
And shield Thy people Israel,
Dispersed abroad in every land.
Praised be Thou, our Lord and King,
Whose sheltering love spreads over us,
Enfolding all who seek Thy peace,
Who find their hope and strength in Thee. Amen.

On Sabbath

שמות ל"א ט"ז-י"ז

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדַרְתָּם בְּרִית עוֹלָם: בְּיָמֵינוּ וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לַעֲלֹם כִּי־שִׁשַּׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

On Festivals

ויקרא כ"ג-מ"ד

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵּי יְיָ אֶל־בְּנֵי יִשְׂרָאֵל:

Reader

תְּגִדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיִּמְלִיד
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל בְּעָנְלָא
וּבְזִמְנָן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא:

Reader

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיד הוּא. לְעָלָא (וּלְעָלָא) מִן כָּל
בְּרַכְתָּא וּשְׁרִתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאִמְרִין בְּעָלְמָא. וְאָמְרוּ
אָמֵן:

Sabbath Amidah, pages 21-25.

Festival Amidah, pages 29-33.

On Sabbath

Exodus 31:16-17

The children of Israel shall keep the Sabbath and observe it throughout their generations as an everlasting covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested.

On Festivals

Leviticus 23:44

And Moses proclaimed the Festivals of the Lord unto the children of Israel.

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

Sabbath Amidah, pages 21-25.

Festival Amidah, pages 29-33.

עמידה

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

זָכְרָנוּ לַחַיִּים. מִלֶּךְ חַפֵּץ בַּחַיִּים. וְקִבְּלָנוּ בְּסִפּוּר הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From Shemini Azeret until Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בֹּעַל גִּבּוֹרוֹת וּמִי דוֹמָה
לָךְ. מִלֶּךְ מַמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים.

The Amidah is said standing, in silent devotion.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest loving-kindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

On the Sabbath of Repentance add:

Remember us unto life, O King who delightest in life, and inscribe us in the Book of Life so that we may live worthily for Thy sake, O Lord of life.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

From Shemini Azeret until Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation?

On the Sabbath of Repentance add:

Who may be compared to Thee, Father of mercy, who in love rememberest Thy creatures unto life?

וְנֹאמֵן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוּשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה. *בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

**On Shabbat Shuvah conclude thus:*

בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה קִדְשָׁתָּ אֶת־יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל־הַיָּמִים וְכֵן כָּתוּב בַּתּוֹרָה:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָתָנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בַּתּוֹרָה. שְׂבַעְנוּ מִטוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. וְשִׁתֵּר לָבָנוּ לַעֲבֹדְךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְשְׁךָ. וְיִגְוָחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבִת:

Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily. *Blessed art Thou, O Lord, the holy God.

**On the Sabbath of Repentance conclude thus:*

Blessed art Thou, O Lord, the holy King.

Thou hast sanctified the seventh day unto Thy name, marking the end of the creation of heaven and earth; Thou didst bless it above all days, hallowing it above all seasons; as it is written in Thy Torah:

The heaven and the earth were finished, and all their host. And on the seventh day God had finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it, because He rested thereon from all His work which God created and made.

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
את העבודה לדביר ביתך ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו יעלה ויבא ויגיע ויראה וירצה וישמע
ויפקד ויזכר ויכוננו ויפקדוננו ויכרון אבותינו. ויכרון משיח בן
דוד עבדך. ויכרון ירושלים עיר קדשך. ויכרון כל עמך בית
ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים לחיים
ולשלום ביום

On Sukkot say:

חג הסוכות

On Pesah say:

חג המצות

On Rosh Hodesh say:

ראש החודש

הזה. ויכוננו יי אלהינו בו לטובה ויפקדנו בו לברכה והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליה ענינו. כי אל מלך חנון ורחום אתה:

ותחננה ענינו בשובך לציון ברחמים. ברוך אתה
יי המחזיר שבינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מנן ישענו אתה הוא
לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים
בידך ועל נשמתינו הפקודות לך. ועל נסיה שבכל-
יום עמנו ועל נפלאותיה וטובותיה שבכל-עת ערב
ובקר וצהרים. הטוב כי לאכלו רחמיה והמרחם כי
לאיתמו חסדיה מעולם קנינו לך:

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee.

On New Moon and the Intermediate Days of Festivals add:

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and well being, lovingkindness, life and peace on this day of

On Rosh Hodesh say:

the New Moon.

On Pesah say:

the Feast of Unleavened
Bread.

On Sukkot say:

the Feast of
Tabernacles.

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

On Hanukkah add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:
בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו. כשעמדה
מלכות יון הרשעה על-עמך ישראל. להשפיקם תורתך
ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם
בעת צרתם. רבת את-ריבם דנת את-דינם נקמת את נקמתם.
מסרת גבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד
טהורים. ורשעים ביד צדיקים. וידים ביד עוסקי תורתך. ולך
עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה
גדולה ופרקן כהיום הזה: ואחר כן באו בגיף לך בירתך.
ופנו את-היכלך וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חגכה אלו. להודות ולהלל לשמך
הגדול:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד
לעולם ועד:

On Shabbat Shuvah add:

וכתוב לחיים טובים כל בני-ביתך:
וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך
נאה להודות:

שלום רב על-ישראל עמך תשים לעולם. כי אתה
הוא מלך אדון לכל השלום. וטוב בעיניך לברך את
עמך ישראל בכל-עת ובכל-שעה בשלומך.

On Hanukkah add:

We thank Thee also for the miraculous and mighty deeds of liberation wrought by Thee, and for Thy victories in the battles our forefathers fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Johanan, of the Hasmonean family, a tyrannical power rose up against Thy people Israel to compel them to forsake Thy Torah, and to force them to transgress Thy commandments. In Thine abundant mercy Thou didst stand by them in time of distress. Thou didst rise to their defense and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Thy Torah. Thou didst thus make Thy greatness and holiness known in Thy world, and didst bring great deliverance to Israel. Then Thy children came into Thy dwelling place, cleansed the Temple, purified the Sanctuary, kindled lights in Thy sacred courts, and they designated these eight days of Hanukkah for giving thanks and praise unto Thy great name.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever.

On the Sabbath of Repentance add:

O inscribe all the children of Thy covenant for a happy life.

May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Grant lasting peace unto Israel Thy people, for Thou art the Sovereign Lord of peace; and may it be good in Thy sight to bless Thy people Israel at all times with Thy peace.

* בְּרוּךְ אַתָּה יי המְבַרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

**On Shabbat Shuvah conclude thus:*

בספר חיים בְּרָכָה וְשָׁלוֹם וּפְרִיָּגָה טוֹבָה נִזְכָּר וְנִקְטָב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה
יי עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבֵּר מְרָמָה
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה: פֶּתַח
לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים
עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה
לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְיָנְךָ עֲשֵׂה לִמְעַן קִדְשָׁתְךָ עֲשֵׂה
לִמְעַן תּוֹרָתְךָ: לִמְעַן יִחַלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יִמְיָנְךָ
וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אֲמֵר־יָפִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יי צוּרֵי
וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְמִן הַלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נִעְבְּדְךָ
בִּירְאָה בִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

*Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

**On the Sabbath of Repentance conclude thus:*

In the book of life, blessing, peace and ample sustenance, may we, together with all Thy people, the house of Israel, be remembered and inscribed before Thee for a happy life and for peace. Blessed art Thou, O Lord, who establishest peace.

O Lord,

Guard my tongue from evil and my lips from speaking guile,
And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,
That Thy statutes I may know and all Thy truths pursue.
Bring to naught designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes
For Thine own sake, for Thine own power,
For Thy holiness and Law.

That Thy loved ones be delivered,
Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

בראשית ב' א'-ג'

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שַׁבַּת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Reader

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָה.
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

Congregation and Reader

מִגֵּן אֲבוֹת בְּדַבְּרוֹ מַחִיָּה מַתִּים בְּמֵאמְרוֹ *הָאֵל הַקָּדוֹשׁ
שֶׁאֵין כְּמוֹהוּ הַמְּנִיחַ לַעֲמֹ בַּיּוֹם שַׁבַּת קָדְשׁוֹ. כִּי בָם רָצָה
לְהִנָּיֵחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפֶחַד וְנוֹדָה לְשִׁמּוֹ
בְּכָל-יוֹם תָּמִיד מַעֲיִן הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי. וּמְנִיחַ בְּקִרְשָׁה
לַעַם מְדֻשְׁנֵי עֲנִי. וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

*On Shabbat Shuvah say: הַמֶּלֶךְ הַקָּדוֹשׁ

Genesis 2:1-3

The heaven and the earth were finished, and all their host. And on the seventh day God had finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it, because He rested thereon from all His work which God created and made.

Reader

Blessed art Thou, O Lord our God and God of our fathers, God of Abraham, Isaac and Jacob, the great, mighty, revered and most high God, Master of heaven and earth.

Congregation and Reader

Our fathers' shield, God's word has ever been;
He giveth life eternal to the dead.
Holy is He; no other can compare
With Him who giveth rest each Sabbath day
Unto His people whom He loves.
With veneration and with awe we serve Him;
We praise Him every day and bless His name.
To God all thanks are due, the Lord of peace,
He halloweth the Sabbath and doth bless the
seventh day;
He giveth rest unto a people knowing its delight,
In remembrance of creation.

Reader

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְתוֹן חֻלְקָנוּ בְּתוֹרָתָךְ. שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ
בִּישׁוּעָתָךְ. וְטַהֵר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנַּחֲלָנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ. וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת:

Reader

תְּגִדֵּל וְיִתְקַדֵּשׁ שְׁמֶךָ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְּרֻעִיתָהּ. וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶזְרָא
וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Reader

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֶךָ דְּקִדְּשָׁא. בְּרִיךְ הוּא. לְעָלְמָא (וּלְעָלְמָא) מִן כָּל
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרִין בְּעֶלְמָא. וְאָמְרוּ
אָמֵן:

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי
בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

Reader

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May the prayers and supplications of the whole house of Israel be acceptable unto their Father in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

קדוש

"B.B."

Tune

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
 הִנְחִילָנוּ וְפָרוֹן לְמַעֲשֵׂה בְּרֹאשִׁית. כִּי הוּא יוֹם תְּחִלָּה
 לְמִקְדָּאֵי קֹדֶשׁ וְכָר לִיצִיאַת מִצְרַיִם. כִּי־בָנוּ בְּחֶרֶם
 וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה
 וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה יי. מִקְדֵּשׁ הַשַּׁבָּת:

*From the second night of Pesah until the night before Shavuot,
 the Omer is counted. See page 212.*

עלינו, page 37.

KIDDUSH

Praised art Thou, O Lord our God, King of the universe,
who createst the fruit of the vine.

Praised art Thou, O Lord our God, Ruler of the universe,
who hast sanctified us through Thy commandments and
hast taken delight in us. In love and favor Thou hast
given us the holy Sabbath as a heritage, a reminder of
Thy work of creation, first of our sacred days recalling our
liberation from Egypt. Thou didst choose us from among
the peoples and in Thy love and favor didst sanctify us in
giving us Thy holy Sabbath as a joyous heritage. Blessed
art Thou, O Lord our God, who hallowest the Sabbath.

*From the second night of Pesah until the night before Shavuot,
the Omer is counted. See page 212.*

Alenu, page 37.

עמידה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֶה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנָיו בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה יי מִגֹּן אֲבֹרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיֶה מֵתִים אַתָּה רַב
לְהוֹשִׁיעַ.

On Simhat Torah and the First Evening of Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי יוֹמֵה לָךְ. מֶלֶךְ
מֵמִית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יי מַחֲיֶה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סְלָה. בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

אַתָּה בַּחֲרַתְנוּ מְכַלְכֵּל עַמִּים. אַהֲבַת אוֹתְנוּ. וְרָצִית בָּנוּ.
וְרוֹמַמְתְּנוּ מְכַלְכֵּל שְׁנוֹת. וְקִדְשְׁתְּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתְּנוּ
מִלִּכְנוּ לַעֲבוֹדָתְךָ. וְשִׁמּוֹךְ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָת:

The Amidah is said standing, in silent devotion.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

On Simhat Torah and the First Evening of Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation? Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily. Blessed art Thou, O Lord, the holy God.

Thou didst choose us for Thy service from among all peoples, loving us and taking delight in us. Thou didst exalt us above all tongues by making us holy through Thy commandments. Thou hast drawn us near, O our King, unto Thy service and hast called us by Thy great and holy name.

On Saturday night add:

ותוריענו יי אלהינו את־משפטי צדקה ותלמדנו לעשות חקי
 רצונה. ותתן לנו יי אלהינו משפטים ושרים ותורות אמת חקים
 ומצות טובים. ותנחילנו זמני ששון ומועדי קדש וחגי נדבה.
 ותורישנו קדשת שבת וכבוד מועד וחגיגת ה'הלל. ותבדל יי
 אלהינו בין קדש לחול בין אור לחשך בין ישראל לעמים
 בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת
 יום טוב הבדלה ואת־יום השביעי מששת ימי המעשה קדשה.
 הבדלה וקדשה את־עמך ישראל בקדשתך:

On Sabbath include the words in brackets

ותתן לנו יי אלהינו באהבה ושבתות למנוחה
 ומועדים לשמחה חגים וזמנים לששון. את־יום והשבת
 הנה ואת־יום

On Pesah say:

חג המצות הנה. זמן חרותנו

On Shavuot say:

חג השבועות הנה. זמן מתן תורתנו

On Sukkot say:

חג הסוכות הנה. זמן שמחתנו

On Shemini Azeret and on Simhat Torah say:

השמיני חג העצרת הנה. זמן שמחתנו

ובאהבה מקרא קדש וזכר ליציאת מצרים:

אלהינו ואלהי אבותינו יעלה ויבא ויניע ויראה
 וירצה וישמע ויפקד ויזכר וזכרוננו ופקדוננו וזכרון

On Saturday night add:

Thou hast made known unto us, O Lord our God, Thy righteous judgments, and hast taught us to perform Thy statutes. Thou hast given us, O Lord our God, ordinances that are just and true, statutes and commandments that are good. Thou hast enriched our lives with joyous seasons and holy days and festivals to bring free will offerings, giving us as a sacred possession the Sabbath Day and Holy Days, and the joyous delight of the Three Festivals. Thou hast made distinction, O Lord our God, between the sacred and the secular, between light and darkness, between Israel and the heathens, between the seventh day of rest and the six days of work. Thou hast set a distinction between the higher sanctity of the Sabbath and the lesser sanctity of the Festival, and hast hallowed the seventh day above the six days of work. Thus hast Thou distinguished and sanctified Thy people Israel through Thy holiness.

On Sabbath include the words in brackets

And Thou hast given us in love, O Lord our God, [Sabbaths for rest,] holidays for gladness, festivals and seasons for rejoicing. Thou hast granted us [this Sabbath day and]

On Pesah say:

This Feast of Unleavened Bread, the Season of our Freedom,

On Shavuot say:

This Feast of Weeks, the Season of the Giving of our Torah,

On Sukkot say:

This Feast of Tabernacles, the Season of our Gladness,

On Shemini Azeret and on Simhat Torah say:

This Eighth Day Feast of Assembly, the Season of our Gladness,

as a holy convocation, commemorating our liberation from Egypt.

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee.

אבותינו וזכרון משיח בן דוד עבדך וזכרון ירושלים
עיר קדשך וזכרון כל-עמך בית ישראל לפניך לפליטה
למנוחה לחן ולחסד ולרחמים לחיים ולשלום ביום

On Pesah say:

חג המצות

On Shavuot say:

חג השבועות

On Sukkot say:

חג הסוכות

On Shemini Azeret and on Simhat Torah say:

השמיני חג העצרת

הזה. וזכרנו יי אלהינו בו למנוחה. ופקדנו בו לברכה.
והושיענו בו לחיים: ובדבר ישועה ורחמים חוס וחנונו
ורחם עלינו והושיענו כי אליך עינינו. כי אל מלך חנון
ורחום אתה:

והשיאנו יי אלהינו את-ברכת מועדיך לחיים ולשלום
לשמחה ולששון באשר רצית ואמרת לברכנו: ואלהינו
ואלהי אבותינו רצה במנוחתנו קדשנו במצותיך ותן
חלקנו בתורתך שבענו מטובך ושמחנו בישועתך וטהר
לבנו לעבדך באמת. והנחילנו יי אלהינו ובאהבה
וברצון בשמחה ובששון ושבט ומועדי קדשך. וישמחו
בך ישראל מקדשי שמך. ברוך אתה יי מקדש והשבת ו
ישראל והזמנים:

Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and wellbeing, lovingkindness, life and peace on this day of

On Pesah say:

The Feast of Unleavened Bread.

On Shavuot say:

The Feast of Weeks.

On Sukkot say:

The Feast of Tabernacles.

On Shemini Azeret and Simhat Torah say:

The Eighth-Day Feast of Assembly.

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of Thy festivals for life and peace, for joy and gladness, even as Thou hast graciously promised to bless us. [Our God and God of our fathers, accept our rest.] Sanctify us through Thy commandments, and grant our portion in Thy Torah; give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, let us inherit with joy and gladness Thy holy [Sabbath and] festivals; and may Israel who sanctifies Thy name, rejoice in Thee. Blessed art Thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
את העבודה לדביר ביתך ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך.
ותחננה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מנן ישענו אתה הוא
לדור ודור. נודה לך וגספר תהלתך על חיינו המסורים
בידך ועל נשמותינו הפקודות לך ועל נפיה שבכל-
יום עמנו ועל נפלאותיך וטובותיך שבכל-עצת ערב
ובקר וצהרים. הטוב כי לא-כלו רחמיה. והמרחם כי
לא-תמו חסדיך מעולם קנינו לך:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם
ועד: וכל החיים יודוך סלה ויהללו את-שמך באמת
האל ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך
ולך נאה להודות:

שלום רב על ישראל עמך תשים לעולם. כי אתה
הוא מלך אדון לכל השלום. וטוב בעיניך לברך את
עמך ישראל בכל-עצת ובכל-שעה בשלומך. ברוך
אתה יי המברך את עמו ישראל בשלום:

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee. O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever. May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Grant lasting peace unto Israel Thy people, for Thou art the Sovereign Lord of peace; and may it be good in Thy sight to bless Thy people Israel at all times with Thy peace. Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

אלהי נצור לשוני מרע ושפתי מדבר מרמה
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה: פתח
לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים
עלי רעה. מהרה הפר עצתם וקלקל מחשבתם: עשה
למען שמך עשה למען ימינך עשה למען קדשתך עשה
למען תורתך: למען יחלצון ידידיך הושיעה ימינך
וענני: יהיו לרצון אמרי-פי והגיון לבי לפניה יי צורי
וגואלי: עשה שלום במרומוי הוא יעשה שלום עלינו
ועל כל-ישראל ואמרו אמן:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית
המקדש במהרה בימינו ומן חלקנו בתורתך: ושם נעבדך ביראה
בימי עולם ובשנים קדמוניות:

On Sabbath add:

בראשית ב' א'-ג'

ויכלו השמים והארץ וכל-צבאם: ויכל אלהים ביום השביעי
מלאכתו אשר עשה וישבת ביום השביעי מקל-מלאכתו אשר
עשה: ויברך אלהים את-יום השביעי ויקדש אתו. כי בו שבת
מקל-מלאכתו אשר-ברא אלהים לעשות:

*Should the First Evening of Pesah occur on Sabbath, the
Service continues with Reader's Kaddish, page 34.*

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם. אלהי
יצחק ואלהי יעקב. האל הגדול הגבור והנורא. אל עליון קנה
שמים וארץ:

O Lord,
 Guard my tongue from evil and my lips from speaking guile,
 And to those who slander me, let me give no heed.
 May my soul be humble and forgiving unto all.
 Open Thou my heart, O Lord, unto Thy sacred Law,
 That Thy statutes I may know and all Thy truths pursue.
 Bring to naught designs of those who seek to do me ill;
 Speedily defeat their aims and thwart their purposes
 For Thine own sake, for Thine own power,
 For Thy holiness and Law.
 That Thy loved ones be delivered,
 Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah, and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

On Sabbath add:

Genesis 2:1-3

The heaven and the earth were finished, and all their host. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it, because He rested thereon from all His work which God created and made.

Should the First Evening of Pesah occur on Sabbath, the Service continues with Reader's Kaddish, page 34.

Blessed art Thou, O Lord our God and God of our fathers, God of Abraham, Isaac and Jacob, the great, mighty, revered and most high God, Master of heaven and earth.

מִן אֲבוֹת בְּדָבָרוֹ מְחִיָּה מֵחַיִּים בְּמֵאֲמָרוֹ. הָאֵל הַקָּדוֹשׁ שְׁאִין
בְּמֹהוּ. הַמִּנִּיחַ לַעֲמֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ. כִּי בָּם רָצָה לְהִנִּיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בִּירְאָה וְפֶחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל־יּוֹם תָּמִיד מֵעִין
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם מְקֹדֵשׁ הַשַּׁבָּת וּמְבָרֵךְ
שְׂבִיעִי. וּמִנִּיחַ בַּקֶּדְשָׁה לַעַם מְדֻשְׁנִי עֲנֵנִי. וְכֵר לַמַּעֲשֶׂה בְּרֵאשִׁית:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ קִדְּשָׁנוּ בְּמִצְוֹתָיו וְתוֹן
חִלְקָנוּ בְּתוֹרָתָהּ. שֶׁבָּעֲנֵנו מִטּוֹבָהּ וּשְׂמַחְנוּ בִּישׁוּעָתָהּ. וְטָהַר לִבָּנוּ
לְעַבְדָּךְ בְּאֵמֶת. וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשָׁךְ.
וְיִגְוּחוּ בָּהּ יִשְׂרָאֵל מְקֹדְשֵׁי שְׁמֶךְ. בְּרוּךְ אַתָּה יְיָ מְקֹדֵשׁ הַשַּׁבָּת:

Reader's Kaddish

יְתַגְדַּל וְיִתְקַדֵּשׁ שְׁמֶה רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעֲוִיתָהּ. וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵזְלָא
וּבְיָמֵן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵה רַבָּא מְבָרֵךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָא:

Reader

תְּבָרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵה דְקָדְשָׁא. בְּרִידָה הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא
וּשְׂרַתָּא תְּשַׁבַּחְתָּא וְתִתְפָּאֵר וְתִתְרַמֵּם וְתִתְנַשֵּׂא וְתִתְהַדָּר וְתִתְעַלָּה
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי
בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

Our fathers' shield, God's word has ever been;
 He giveth life eternal to the dead.
 Holy is He; no other can compare
 With Him who giveth rest each Sabbath day
 Unto His people whom He loves.
 With veneration and with awe we serve Him;
 We praise Him every day and bless His name.
 To God all thanks are due, the Lord of peace,
 He halloweth the Sabbath and doth bless the seventh day;
 He giveth rest unto a people knowing its delight,
 In remembrance of creation.

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

Reader's Kaddish

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May the prayers and supplications of the whole house of Israel be acceptable unto their Father in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

On Simhat Torah, continue on page 215.

קדוש

On the First and Second Evenings of Pesah the Kiddush is not said at the Synagogue Service. On Sabbath add the words in brackets.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ
מִכָּל־עַם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וּקְדָשָׁנוּ בְּמִצְוֹתָיו. וַתֵּן
לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּשְׂבָחוֹת לְמִנוּחָה וּ מוֹעֲדִים
לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת־יוֹם וְהַשְׁבֵּת הַזֶּה וְאֶת־יוֹם

On Pesah say:

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ

On Shavuot say:

חַג הַשִּׁבְעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתֵנוּ

On Sukkot say:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שְׂמִיחָתֵנוּ

On Shemini Azeret and on Simhat Torah say:

הַשְּׂמִינִי חַג הַעֲצֵרֶת הַזֶּה. זְמַן שְׂמִיחָתֵנוּ

וּבְאַהֲבָה מִקְרָא קֹדֶשׁ זָכַר לִיציאת מצרים. כִּי בָנוּ
בְּחִרָתָ וְאוֹתָנוּ קִדְּשָׁתָ מִכָּל־הָעַמִּים. וּשְׂבָתוֹ וּמוֹעֲדֵי
קִדְּשָׁךְ וּבְאַהֲבָה וּבְרַצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּח־לָתָנוּ.
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְהַזִּמְנִים:

On Saturday night add:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ לַחֹל
בֵּין אֹר לַחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשְׁתַּיִם יְמֵי

KIDDUSH

On the First and Second Evenings of Pesah the Kiddush is not said at the Synagogue Service. On Sabbath add the words in brackets.

Blessed art Thou, O Lord our God, Ruler of the universe, who createst the fruit of the vine.

Blessed art Thou, O Lord our God, King of the universe, who didst choose us for Thy service from among all peoples. Thou didst exalt us above all tongues by making us holy through Thy commandments. In love hast Thou given us, O Lord our God, [Sabbaths for rest] holidays for gladness, festivals and seasons for rejoicing. Thou hast granted us [this Sabbath day and] this day of

On Pesah say:

The Feast of Unleavened Bread, the Season of our Freedom,

On Shavuot say:

The Feast of Weeks, the Season of the Giving of our Torah,

On Sukkot say:

The Feast of Tabernacles, the Season of our Gladness,

On Shemini Azeret and on Simhat Torah say:

The Eighth Day Feast of Assembly, the Season of our Gladness,

as a holy convocation, commemorating our liberation from Egypt. Thou didst choose us from among all peoples and didst sanctify us by giving us Thy holy [Sabbath and] Festivals as a joyous heritage. Blessed art Thou, O Lord, who hallowest [the Sabbath] Israel and the Festivals.

On Saturday night add:

Blessed art Thou, O Lord our God, King of the universe, who createst the light of fire.

Blessed art Thou, O Lord our God, King of the universe, who hast made a distinction between the sacred and the secular, between light and darkness, between Israel and the heathens, between

המצשה. בין קדשת שבת לקדשת יום טוב הַבְּדִלָּה וְאֵתִיוֹם
הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְּשָׁה. הַבְּדִלָּה וְקִדְּשָׁה אֶת־עַמּוֹ
יִשְׂרָאֵל בְּקִדְּשָׁמָּה. בְּרוּךְ אַתָּה יי המבדיל בין קדש לקדש:

Omit on the last two nights of Pesah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחֲנֻנוּ וְקִיּוּנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:*

COUNTING THE OMER

Commencing the Second Night of Pesah, the Omer is counted.

הִנְיִי מְקִיִּים מִצְוַת עֲשֵׂה שְׁלִסְפִּירַת הָעֹמֶר בְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה,
וְסִפְרָתָם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה
שִׁבְעַת שָׁבָתוֹת תְּמִימַת תְּהִינָה עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית
תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָגְנוּ עַל סִפְרֵי־הָעֹמֶר:
הַיּוֹם יוֹם אֶחָד לָעֹמֶר:

On the First Evening of the Concluding Days of Pesah

הַיּוֹם שֶׁשָּׂה יָמִים לָעֹמֶר:

On the Second Evening of the Concluding Days of Pesah

הַיּוֹם שֶׁבַע יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד לָעֹמֶר:

הַרְחֵמֵן הוּא יִחְזִיר עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָה: יְהִי רָצוֹן
מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל־הִי אֲבוֹתֵינוּ שִׁיבָנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה
בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בַּתּוֹרָתְךָ: וְשֵׁם נֶעֱבְדְךָ בִּירְאָה בְּיָמֵי עוֹלָם
וּבְשָׁנִים קִדְמוֹנוֹת:

**On Sukkot, when the Kiddush is said in the Sukkah, the following blessing is included:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָגְנוּ לִישָׁב בְּסֻכָּה:

the seventh day of rest and the six days of work. Thou hast set a distinction between the higher sanctity of the Sabbath and the lesser sanctity of the Festival, and hast hallowed the Sabbath above the six days of work. Thus Thou hast sanctified Israel by Thy holiness. Blessed art Thou, O Lord, who distinguishest between the Sabbath and the Festivals.

Omit on the last two nights of Pesah.

Blessed art Thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.*

COUNTING THE OMER

Commencing the Second Night of Pesah, the Omer is counted.

I am about to fulfill the precept of the counting of the Omer, as it is written in the Law: Ye shall count unto you from the morrow after the day of rest, from the day that ye brought an omer of grain as a wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days. (Leviticus 23:15)

Blessed art Thou, O Lord our God, Ruler of the universe, who hast sanctified us by Thy precepts and hast enjoined upon us the counting of the Omer.

This is the first day of the Omer.

On the First Evening of the Concluding Days of Pesah

This is the sixth day of the Omer.

On the Second Evening of the Concluding Days of Pesah

This is the seventh day, making one week of the Omer.

May the All-merciful restore worship in the Temple on its ancient site. May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

**On the Festival of Tabernacles, when the Kiddush is said in the Sukkah, the following blessing is included:*

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy precepts and commanded us to dwell in the Sukkah.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם וְגָרְלָנוּ כָּכָל הַמוֹנִם:
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל
וּשְׁכֵינָת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְּכֵנוּ אָפֶס זֹלָתוֹ בְּכָתוּב בְּתוֹרָתוֹ וַיִּדְעָת הַיּוֹם וְהַשַּׁבָּת
אֵל לְבָבְךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתְחַת. אֵין עוֹד:

עַל־כֵּן נִקְרָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֲנֵךְ לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת
יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ
בְּשִׁמְךָ לְהַפְנוֹת אֱלִיךָ בְּלִדְשֵׁי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־
יוֹשְׁבֵי תִבְל. בִּי־לָךְ תִּכְרַע כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן:
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר. יִתְנוּ.
וַיִּקְבְּלוּ כָּלֶם אֵת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלַעוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר
וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשִׁמוֹ אֶחָד:

It is for us to praise the Lord of all, to proclaim the greatness of the Creator of the universe for He hath not made us like the pagans of the world, nor placed us like the heathen tribes of the earth; He hath not made our destiny as theirs, nor cast our lot with all their multitude.

We bend the knee, worship and give thanks unto the King of kings, the Holy One, blessed be He.

He stretched forth the heavens and laid the foundations of the earth. His glory is revealed in the heavens above, and His might is manifest in the loftiest heights. He is our God; there is none else. In truth He is our King, there is none besides Him; as it is written in His Torah: Know this day, and consider it in thy heart that the Lord is God in the heavens above and on the earth beneath; there is none else.

We therefore hope in Thee, O Lord our God, that we may soon behold the glory of Thy might, when Thou wilt remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the kingdom of the Almighty, and all mankind will call upon Thy name; when Thou wilt turn unto Thyself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto Thee every knee must bend, every tongue vow loyalty. Before Thee, O Lord our God, may they bow in worship, giving honor unto Thy glorious name. May they all accept the yoke of Thy kingdom and do Thou rule over them speedily and forevermore. For the kingdom is Thine and to all eternity Thou wilt reign in glory; as it is written in Thy Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be King over all the earth; on that day the Lord shall be One, and His name One.

From the beginning of Elul until Hoshana Rabba, add Psalm 27, page 56.

MEDITATION BEFORE KADDISH

1

Because the Kaddish voices the spirit of the imperishable in man, because it refuses to acknowledge death as triumphant, because it permits the withered blossom, fallen from the tree of mankind, to flower and develop again in the human heart, it possesses sanctifying power. To know that when you die there will remain those who, wherever they may be on this wide earth, whether they be poor or rich, will send this prayer after you, to know that they will cherish your memory as their dearest inheritance — what more satisfying or sanctifying knowledge can you ever hope for? And such is the knowledge bequeathed to us all by the Kaddish.

2

While the Kaddish is recited in memory of the departed, it contains no reference to death. Rather is it an avowal made in the midst of our sorrow, that God is just, though we do not always comprehend His ways. When death seems to overwhelm us, negating life, the Kaddish renews our faith in the worthwhileness of life. Through the Kaddish, we publicly manifest our desire and intention to assume the relation to the Jewish community which our parents had in their life-time. Continuing the chain of tradition that binds generation to generation, we express our undying faith in God's love and justice, and pray that He will speed the day when His kingdom shall finally be established and His peace pervade the world.

PRAYER BEFORE KADDISH

1

O Lord and King who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, to Thine all-wise care do we commit the souls of our dear ones, who have departed from this earth. Teach all who mourn to accept the judgment of Thine inscrutable will and cause them to know the sweetness of Thy consolation. Quicken by Thy holy words those bowed in sorrow, that like all the faithful in Israel who have gone before, they too may be faithful to Thy Torah and thus advance the reign of Thy Kingdom upon earth.

In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to magnify and sanctify Thy holy name.

PRAYER BEFORE KADDISH

2

Eternal God, who sendest consolation unto all sorrowing hearts, we turn to Thee for solace in this, our trying hour. Though bowed in grief at the passing of our loved ones, we affirm our faith in Thee, our Father, who art just and merciful, who healest broken hearts and art ever near to those who are afflicted. May the Kaddish prayer, proclaiming Israel's hope for Thy true kingdom here on earth, impel us to help speed that day when peace shall be established through justice, and all men recognize their brotherhood in Thee. With trust in Thy great goodness, we who mourn, rise to sanctify Thy name.

3

As we recite the Kaddish, Israel's hallowed prayer, we aver, despite our woe and anguish, that life is good and life's tasks must be performed. Help us, O Lord, to rise above our sorrow and face the trials of life with courage in our hearts. Give us insight in this hour of grief, that from the depths of suffering may come a deepened sympathy for all who are bereaved, that we may feel the heart-break of our fellowmen and find our strength in helping them. Heartened by this hymn of praise to Thee, we bear our sorrow with trustful hearts, and knowing Thou art near, shall not despair. With faith in Thine eternal wisdom, we who mourn, rise to sanctify Thy name.

4

Almighty and eternal Father, in adversity as in joy, Thou, our source of life, art ever with us. As we recall with affection those whom Thou hast summoned unto Thee, we thank Thee for the example of their lives, for our sweet companionship with them, for the cherished memories and the undying inspiration they leave behind. In tribute to our departed who are bound with Thee in the bond of everlasting life, may our lives be consecrated to Thy service. Comfort, we pray Thee, all who mourn. Though they may not comprehend Thy purpose, keep steadfast their trust in Thy wisdom. Do Thou, O God, give them strength in their sorrow, and sustain their faith in Thee as they rise to sanctify Thy name.

Mourners' Kaddish

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Mourners

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֶלְא
(וּלְעֶלְא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Mourners' Kaddish

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Mourners

May His great name be blessed for ever and ever.

Mourners

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

MOURNERS' KADDISH

Yis-ga-dal v'yis-ka-dash sh'may ra-bo,
B'ol-mo dee-v'ro ĥir u-say, v'yam-leeĥ mal-ĥu-say,
B'ĥa-yay-ĥōn uv-yō-may-ĥōn, uv-ĥa-yay d'ĥol bays yis-ro-ayl,
Ba-a-go-lo u-viz'man ko-reev, v'im-ru o-mayn.

Y'hay sh'may ra-bo m'vo-raĥ, l'o-lam ul-ol-may ol-ma-yo.

Yis-bo-raĥ v'yish-ta-baĥ, v'yis-po-ar v'yis-rō-mam,
V'yis-na-say v'yis-ha-dar, v'yis-a-leh, v'yis-ha-lal
sh'may d'kud-sho b'riĥ hu;

L'ay-lo (ul-ay-lo) min kol bir-ĥo-so v'shee-ro-so,
Tush-b'ĥo-so v'ne-ĥeh-mo-so, da-a-mee-ron b'ol-mo,
V'im-ru o-mayn.

Y'hay sh'lo-mo ra-bo min sh'ma-yo,
V'ĥa-yeem o-lay-nu v'al kol yis-ro-ayl v'im-ru o-mayn.

Ō-se sho-lōm bim-rō-mov hu ya-a-se sho-lōm
O-lay-nu v'al kol yis-ro-ayl v'im-ru o-mayn.

יגדל

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:

אחד ואין יחיד ביחודו נעלם וגם אין סוף לאחדותו:

אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשותו:

קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו:

הנו אדון עולם לכלנוצר יורה גדלותו ומלכותו:

שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:

לא קם בישראל כמשה עוד נביא. ומביט את־תמונתו:

תורת אמת נתן לעמו אל על־יד נביאו נאמן ביתו:

לא יחליף האל ולא ימיר דתו לעולמים לזולתו:

צופה ויודע סתרינו מביט לסוף דבר בקדמתו:

גומל לאיש חסד כמפעלו נותן לרשע רע כרשעתו:

ישלח לקץ ימין משיחנו לפדות מחבי קץ ישועתו:

מתים יחיה אל ברב חסדו ברוך עדי־עד שם תהלתו:

YIGDAL

The living God O magnify and bless,
Transcending time and here eternally.

One Being, yet unique in unity;
A mystery of Oneness, measureless.

Lo! form or body He has none, and man
No semblance of His holiness can frame.

Before Creation's dawn He was the same;
The first to be, though never He began.

He is the world's and every creature's Lord;
His rule and majesty are manifest,

And through His chosen, glorious sons exprest
In prophecies that through their lips are poured.

Yet never like to Moses rose a seer,
Permitted glimpse behind the veil divine.

This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

The Law God gave, He never will amend,
Nor ever by another Law replace.

Our secret things are spread before His face;
In all beginnings He beholds the end.

The saint's reward He measures to his meed;
The sinner reaps the harvest of his ways.

Messiah He will send at end of days,
And all the faithful to salvation lead.

God will the dead again to life restore
In His abundance of almighty love.

Then blessed be His name, all names above,
And let His praise resound forevermore.

Yig-dal e'lō-hēem h̄ye, v'yish-ta-baḥ, nim-tso v'ayn ays, el m'tsee-u-sō.

E-ḥod v'ayn yo-ḥeed k'yi-ḥu-dō, ne-e'lom v'gam ayn sōf l'aḥ-du-sō.

Ayn lō d'mus ha-guf, v'ay-nō guf, lō na-a'-rōḥ ay-lov k'du-sho-sō.

Kad-mōn l'ḥol do-vor a'-sher niv-ro, ri-shōn v'ayn ray-shees, l'ray-shee-sō.

Hi-nō a-dōn ō-lom, l'ḥol nō-tsor, yō-reh g'du-lo-sō, u-ma-l'ḥu-sō.

Sheh-fa n'vu-o-sō, n'so-nō, el a-n'shay s'gu-lo-sō, v'sif-ar-tō.

Lō kom b'yis-ro-ayl, k'mō-sheh ōd, no-vee u-ma-beet, es t'mu-no-sō.

Tō-ras e'-mes no-san l'a-mō ayl, al yad n'veen-ō, ne-e'man bay-sō.

Lō ya-ḥa'leef ho-ayl, v'lō yo-meer do-sō, l'ō-lo-meem l'zu-lo-sō.

Tsō-fe v-yō-day-a s'so-ray-nu, ma-beet l'sōf do-vor b'kad-mo-sō.

Gō-mayl l'eesh ḥe-sed k'mif-o-lō, nō-sayn l'ro-sho ra, k'rish-o-sō.

Yish-laḥ l'kayts yo-meen, m'shee-ḥay-nu, lif-dōs m'ḥa-kay kaytz y'shu-o-sō.

May-seem y'ḥa-ye ayl b'rōv has-dō, bo-ruḥ a-day ad shaym t'hi-lo-sō.

אדון עולם

אָדון עוֹלָם אֲשֶׁר מֶלֶךְ	בְּשֵׁרם כָּל יָצִיר נִבְרָא:
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָּכָל הַכָּל	לְבָדּוֹ יְמַלּוֹךְ נִזְרָא:
וְהוּא הָיָה וְהוּא הֵנָּה	וְהוּא יִהְיֶה בְּתַפְאֲרָה:
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית	וְלוֹ הָעוֹז וְהַמְשַׁרָּה:
וְהוּא אֵלִי וְחִי גּוֹאֲלִי	וְצוֹר חֲבָלִי בְּעַת צָרָה:
וְהוּא נָסִי וּמְנוּס לִי	מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדּוֹ אֶפְקִיד רוּחִי	בְּעַת אֵישָׁן וְאַעֲיָרָה:
וְעַם רוּחִי גְּנוּיָתִי	יֵי לִי וְלֹא אֵיָרָא:

LORD OF THE WORLD

Lord of the world, the King supreme,
 Ere aught was formed, He reigned alone.
 When by His will all things were wrought,
 Then was His sovereign name made known.

And when in time all things shall cease,
 He still shall reign in majesty.
 He was, He is, He shall remain
 All-glorious eternally.

Incomparable, unique is He,
 No other can His Oneness share.
 Without beginning, without end,
 Dominion's might is His to bear.

He is my living God who saves,
 My Rock when grief or trials befall,
 My Banner and my Refuge strong,
 My bounteous Portion when I call.

My soul I give unto His care,
 Asleep, awake, for He is near,
 And with my soul, my body, too;
 God is with me, I have no fear.

A-dōn ō-lom a-sheer mo-laḥ, b'te-rem kol y'tseer niv'ro.
 L'ays na-a'so v'ḥef-tsō kōl, a-zye me-leḥ sh'mō-nik-ro.

V'a-ḥa'-ray ki-ḥ'lōs ha-kōl, l'va-dō yim-lōḥ nō-ro.
 V'hu ho-yo, v'hu hō-ve, v'hu yi-ye b'sif-o-ro.

V'hu e-ḥod v'ayn shay-nee, l'ham-sheel lō l'ḥaḥ-bee-ro.
 B'lee ray-shees b'lee-saḥ-lees, v'lō ho-ōz v'ha-mis-ro.

V'hu ay-lee v'ḥye gō-a'-lee, v'tsur ḥev-lee b'ays tso-ro.
 V'hu ni-see u-mo-nōs lee, m'nos kō-see b'yōm ek-ro.

B'yo-dō af-keed ru-ḥee, b'ays ee-shan v'o-ee-ro.
 V'im ru-ḥee g'vi-yo-see, A-dō-noy lee v'lō-ee-ro.

ברכות השחר

PRELIMINARY SERVICE

ברכות השחר

מִה־טָבוֹ אֱהַלֶּיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאֲנִי בָרֵךְ
חֲסִדְךָ אָבִא בֵיתְךָ אֲשַׁמְחֶהוּ אֱלֹהֵיכֶל קִדְשֶׁךָ בִּירְאָתְךָ:
יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
אֲשַׁמְחֶהוּ וְאֶכְרַעַה אֲבָרְכָה לִפְנֵי־יְיָ עֲשֵׂי: וְאֲנִי תַפְלִיתִי
לָךְ יְיָ עַת רְצוֹן אֱלֹהִים בְּרִב־חֲסִדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Blessing on putting on the Tallit

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ לְהִתְעַטֵּף בְּצִיצִית:

מִהִּיקָר חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֹל בְּנִפְיֶיךָ יַחֲסִינוּ:
יְרוֹנוּ מִדָּשׁוֹן בֵּיתְךָ וְנַחֵל עֲדֻנְיֶיךָ תַּשְׁקֵם:
כִּי־עַמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:
מִשֶּׁךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקָתְךָ לִישְׁרֵי־לֵב:

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ	בְּטָרֶם כָּל יָצִיר וּבָרָא:
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל	אֲנִי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי בְּכָלוֹת הַכֹּל	לְבַדּוֹ יִמְלֹךְ נִוְרָא:
וְהוּא הָיָה וְהוּא הֵנָּה	וְהוּא יְהִיָּה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַבְלִית	וְלוֹ הָעוֹ וְהַמְשָׁרָה:
וְהוּא אֵלִי וְחִי גּוֹאֲלִי	וְצוֹר חֲבָלִי בְּעַת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי	מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחִי	בְּעַת אִישָׁן וְאַעֲרָה:
וְעַם רוּחִי גּוֹיָתִי	יְיָ לִי וְלֹא אִירָא:

PRELIMINARY SERVICE

How goodly are your tents, O Jacob, your dwelling places, O Israel. O Lord, through Thine abundant kindness I come into Thy house and reverently I worship Thee in Thy holy sanctuary. I love the habitation of Thy house, the place where Thy glory dwelleth. Here I bow down and worship Thee, my Lord and Maker. Accept my prayer, O Lord, and answer me with Thy great mercy and with Thy saving truth. Amen.

Blessing on putting on the Tallit

Blessed art Thou, O Lord our God, King of the universe, who having sanctified us with Thy precepts, hast commanded us to wrap ourselves in the fringed prayer-shawl.

How precious is Thy loving kindness, O God! The children of men take refuge under the protection of Thy sheltering care. They shall be abundantly satisfied in Thy house; and Thou shalt refresh them with Thy living waters. For with Thee is the fountain of life; in Thy light do we see light. O continue Thy lovingkindness unto those who know Thee, and Thy righteousness to the upright in heart.

Lord of the world, the King supreme,
Ere aught was formed, He reigned alone.
When by His will all things were wrought,
Then was His sovereign name made known.

And when in time all things shall cease,
He still shall reign in majesty.
He was, He is, He shall remain
All-glorious eternally.

Incomparable, unique is He,
No other can His Oneness share.
Without beginning, without end,
Dominion's might is His to bear.

He is my living God who saves,
My Rock when grief or trials befall,
My Banner and my Refuge strong,
My bounteous Portion when I call.

My soul I give unto His care,
Asleep, awake, for He is near,
And with my soul, my body, too;
God is with me, I have no fear.

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:
 אחד ואין יחיד בִּיחודו נעלם וגם אין סוף לאהדותו:
 אין לו דמות הנוף ואינו גוף לא נערוך אליו קדשתו:
 קדמון לכל־דבר אשר נברא ראשון ואין ראשית לראשיתו:
 הנו אדון עולם לכל־נוצר יורה גדלותו ומלכותו:
 שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:
 לא קם בישראל במשה עוד נביא. ומביט את־תמונתו:
 תורת אמת נתן לעמו אל על־יד נביאו נאמן ביתו:
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו:
 צופה ויורע סתרינו מביט לסוף דבר בקדמתו:
 גומל לאיש חסד במפעלו נותן לרשע רע כרשעתו:
 ישלח לקץ ימין משיחנו לפדות מחכי קץ ישועתו:
 מתים יחיה אל ברב חסדו ברוך צדי־עד שם תהלתו:
 ברוך אתה יי אלהינו מלך העולם אשר קדשנו
 במצותיו וצגנו על נטילת ידים:

The living God O magnify and bless,
Transcending time and here eternally.

One Being, yet unique in unity;
A mystery of Oneness, measureless.

Lo! form or body He has none, and man
No semblance of His holiness can frame.

Before Creation's dawn He was the same;
The first to be, though never He began.

He is the world's and every creature's Lord;
His rule and majesty are manifest,

And through His chosen, glorious sons exprest
In prophecies that through their lips are poured.

Yet never like to Moses rose a seer,
Permitted glimpse behind the veil divine.

This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

The Law God gave, He never will amend,
Nor ever by another Law replace.

Our secret things are spread before His face;
In all beginnings He beholds the end.

The saint's reward He measures to his meed;
The sinner reaps the harvest of his ways.

Messiah He will send at end of days,
And all the faithful to salvation lead.

God will the dead again to life restore
In His abundance of almighty love.

Then blessed be His name, all names above,
And let His praise resound forevermore.

Judaism teaches us that even the routine functions of life reveal the wisdom and goodness of the Creator. Hence were introduced the following blessings which were originally not part of the public Synagogue service.

Blessed art Thou, O Lord our God, King of the universe,
who hast sanctified us with Thy precepts and enjoined
on us the washing of the hands.

ברוך אתה יי אלהינו מלך העולם אשר יצר את
האדם בחכמה וברא בו נקבים ונקבים חלולים חלולים.
ולוי וידוע לפני כסא כבודך שאם יפתח אחד מהם
או יסתם אחד מהם אי אפשר להתקיים ולעמוד לפניך.
ברוך אתה יי רופא כל-בשר ומפליא לעשות:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו לעסוק בדברי תורה:

והערבנא יי אלהינו את-דברי תורתך בפנינו ובפי
עמך בית ישראל. ונהיה אנחנו וצאצאינו וצאצאי עמך
בית ישראל כלנו יודעי שמך ולומדי תורתך לשמחה.
ברוך אתה יי המלמד תורה לעמו ישראל:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו
מכל העמים ונתן לנו את-תורתו. ברוך אתה יי נותן
התורה:

יברכך יי וישמרך: יאר יי פניו אליך ויחנך: ישא יי
פניו אליך וישם לך שלום:

משנה פאה פ"א וברייתות

אלו דברים שאין להם שעור. הפאה והבכורים והראיון
וגמילות חסדים ותלמוד תורה: אלו דברים שאדם אוכל
פרותיהם בעולם הזה והקורן קיימת לו לעולם הבא ואלו הן:
כבוד אב ואם וגמילות חסדים והשקמת בית המדרש שחרית
וערבית והכנסת אורחים ובקור חולים והכנסת בלה ולגות
המת ועיון תפלה והבאת שלום בין אדם לחברו. ותלמוד תורה
כנגד כלם:

Blessed art Thou, O Lord our God, King of the universe, who hast fashioned man in wisdom, and hast created within him life-sustaining organs. It is revealed and known before Thy glorious throne that if but one of these function improperly it would be impossible for man to survive before Thee. Blessed art Thou, O Lord, who endowest man with health and doest wonders.

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy precepts and enjoined on us to occupy ourselves with the study of the Torah

O Lord our God, grant that we and all Thy people, the house of Israel, find delight in the study of the Torah. May we and our children and all the future generations of the house of Israel know Thy name and learn Thy Torah for its own sake. Blessed art Thou, O Lord, who teachest the Torah to Thy people Israel.

Blessed art Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples by giving us Thy Torah. Blessed art Thou, O Lord, Giver of the Torah.

The Lord bless thee and keep thee. The Lord make His countenance shine upon thee and be gracious unto thee. The Lord turn His countenance unto thee, and grant thee peace.

Mishnah Peah I and Baraitot

In the fulfillment of the following mitzvot, no fixed measure is imposed: leaving the corner of the field for the poor, the gift of the first-fruits, the pilgrimage offering at the sanctuary on the three festivals, deeds of lovingkindness and the study of the Torah. With regard to the fulfillment of the following mitzvot, a man enjoys their fruit in this life while the principal remains for him to all eternity: honoring one's father and mother, performing deeds of lovingkindness, attending the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer and the making of peace between man and his fellow; but the study of the Torah is equivalent to them all.

אלהי נשמה שנתת בי טהורה היא. אתה בראתה
אתה יצרתה אתה נפחתה בי ואתה משמרה בקרבי.
ואתה עתיד לטלה ממני ולהחזירה בי לעתיד לבא:
כלזמן שהנשמה בקרבי מודה אני לפניך יי אלהי
ואלהי אבותי רבון כל-המעשים אדון כל-הנשמות:
ברוך אתה יי המחזיר נשמות לפגרים מתים:

ברוך אתה יי אלהינו מלך העולם אשר נתן לשכוי
בינה להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם שעשני בצלמו:
ברוך אתה יי אלהינו מלך העולם שעשני בן חורין:
ברוך אתה יי אלהינו מלך העולם שעשני ישראל:
ברוך אתה יי אלהינו מלך העולם פוקח עורים:
ברוך אתה יי אלהינו מלך העולם מלביש ערמות:
ברוך אתה יי אלהינו מלך העולם מתיר אסורים:
ברוך אתה יי אלהינו מלך העולם זוקף כפופים:
ברוך אתה יי אלהינו מלך העולם רוקע הארץ על המים:
ברוך אתה יי אלהינו מלך העולם שעשה לי כל-צרכי:
ברוך אתה יי אלהינו מלך העולם אשר הכין מצעדי וגבר:
ברוך אתה יי אלהינו מלך העולם אוזר ישראל בגבורה:
ברוך אתה יי אלהינו מלך העולם עוטר ישראל
בתפארה:

ברוך אתה יי אלהינו מלך העולם הנותן ליצא בתי: |

O my God, the soul with which Thou didst endow me is pure. Thou didst create it and fashion it; Thou didst breathe it into me and Thou preservest it within me. Thou wilt reclaim it from me but Thou wilt restore it to me in the life to come. So long as the breath of life is within me, I will give thanks unto Thee, O Lord my God and God of my fathers, Master of all works, Lord of all souls. Blessed art Thou, O Lord, who restorest life to mortal creatures.

Blessed art Thou, O Lord our God, King of the universe, who hast given the mind understanding to distinguish between day and night.

Blessed art Thou, O Lord our God, King of the universe, who hast made me in Thine image.

Blessed art Thou, O Lord our God, King of the universe, who hast made me free.

Blessed art Thou, O Lord our God, King of the universe, who hast made me an Israelite.

Blessed art Thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art Thou, O Lord our God, King of the universe, who clothest the naked.

Blessed art Thou, O Lord our God, King of the universe, who releasest the bound.

Blessed art Thou, O Lord our God, King of the universe, who raisest up them that are bowed down.

Blessed art Thou, O Lord our God, King of the universe, who stretchest out the earth over the waters.

Blessed art Thou, O Lord our God, King of the universe, who hast provided for all my needs.

Blessed art Thou, O Lord our God, King of the universe, who guidest the steps of man.

Blessed art Thou, O Lord our God, King of the universe, who girdest Israel with strength.

Blessed art Thou, O Lord our God, King of the universe, who crownest Israel with glory.

Blessed art Thou, O Lord our God, King of the universe, who givest strength to the weary.

ברוך אתה יי אלהינו מלך העולם המעביר שנה
 מעיני ותנומה מעפעפי: ויהי רצון מלפניך יי אלהינו
 ואלהי אבותינו שתרגילנו בתורתך ודבקנו במצותיך
 ואל תביאנו לא לידי חטא ולא לידי עברה ועון ולא
 לידי נסיון ולא לידי בזיון. ואל תשלט בנו יצר הרע
 והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב
 ובמעשים טובים וכף את יצרנו להשתעבד לך. ותננו
 היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני
 כל רואינו ותנמלנו חסדים טובים. ברוך אתה יי גומל
 חסדים טובים לעמו ישראל:

יהי רצון מלפניך יי אלהי ואלהי אבותי שתצילני היום ובכל
 יום מעי פנים ומעוות פנים מאדם רע ומחבר רע ומשכן רע
 ומפגע רע ומשטן המשחית מדין קשה ומבעל דין קשה בין שהוא
 בך בך ובין שאינו בך בך:

לעולם יהא אדם ירא שמים בקטר ומודה על
 האמת ודובר אמת בלבבו וישכם ויאמר.

רבון כל העולמים לא על צדקותינו אנחנו מפילים
 תחנונינו לפניך כי על רחמיך הרבים. מה אנחנו. מה
 חיינו. מה חסדנו. מה צדקנו. מה ישועתנו. מה כחנו.
 מה גבורתנו. מה נאמר לפניך יי אלהינו ואלהי אבותינו.
 הלא כל הגבורים כאין לפניך. ואנשי השם כלא היו
 וחקמים כבלי מדע וגבונים כבלי השכל. כי רב
 מעשיהם תהו וימי חייהם תבל לפניך. ומותר האדם
 מן הבהמה אין כי הכל תבל:

Blessed art Thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

May it be Thy will, O Lord our God and God of our fathers, to cause us to walk in the way of Thy Law and to cleave to Thy precepts. Let us not fall into the power of sin, transgression or iniquity, nor succumb to temptation or shame. Let not the sinful inclination hold sway over us. Keep us far from the influence of wicked men and corrupt companions. Make us cleave to our good inclination and to perform good deeds. O bend our will to Thy service, and grant us this day and every day, grace, kindness and mercy, both in Thy sight and in the sight of all men, and bestow Thy lovingkindness upon us. Blessed art Thou, O Lord, who bestowest Thy bountiful love upon the people of Israel.

May it be Thy will, O Lord my God and God of my fathers, to deliver me this day and every day from arrogance and from arrogant men, from every corrupt person, from every evil companion and neighbor, and from all mishap; from the dangers that lurk about me, from a harsh judgment and an implacable opponent, whether or not he be an adherent of our faith.

At all times man should revere God even in private, acknowledging the truth and speaking the truth in his heart. As he rises in the morning let him declare:

Sovereign of all worlds! Not because of our righteousness do we offer our supplications before Thee, but because of Thy great mercies. What are we? What is our life? What is our goodness? What our righteousness? What our help? What is our strength? What is our might? What can we say before Thee, O Lord our God and God of our fathers? Are not the mightiest as naught before Thee, and men of renown as though they were not, wise men as if they were without knowledge, and men of understanding as though they were lacking in discernment? For in Thine eyes the multitude of their works is emptiness, and the days of their life mere vanity. The pre-eminence of man over beast would be naught; all would be vanity —

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אֲבֹרָהִם אֲהַבְךָ
שְׁנֹשְׁבַעְתָּ לוֹ בְּהַר הַמִּרְיָה. גִּרְעַ יִצְחָק יִחִידוֹ שְׁנֹעֶקֶד
עַל־גֵּב הַמִּזְבֵּחַ. עֲדַת יַעֲקֹב בְּנֶךְ בְּכוֹרְךָ שְׁמֵאֲהֲבָתְךָ
שְׁאֲהֲבָתָ אֹתוֹ וּמִשְׁמַחְתְּךָ שְׁשִׁמְחָתָ בּוֹ קָרָאתָ אֶת־שְׁמוֹ
יִשְׂרָאֵל וַיִּשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חֲבִיבִים לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ וּלְפַאֲרָךְ.
וּלְבָרְךָ וּלְקֹדֶשׁ וּלְתַת־שִׁבְחָ וְהוֹדְיָה לְשִׁמְךָ: אֲשֶׁר־יְנוּ.
מִה־טוֹב חָלַקְנוּ וּמִה־נָּעִים גּוֹרְלָנוּ וּמִה־יָפָה יְרֻשָּׁתָנוּ.
אֲשֶׁר־יְנוּ שְׁאֲנַחְנוּ מִשְׁכִּימִים וּמִצְרִיבִים | עָרֵב וּבָקָר
וְאוֹמְרִים פְּעָמִים בְּכָל יוֹם

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד: |
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

אֲתָה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם. אֲתָה הוּא מְשַׁנְבֵּרָא
הָעוֹלָם. אֲתָה הוּא בְּעוֹלָם הַזֶּה וְאֲתָה הוּא לְעוֹלָם הַבָּא:
קֹדֶשׁ אֶת־שִׁמְךָ עַל־מִקְדָּשִׁי שִׁמְךָ וְקֹדֶשׁ אֶת־שִׁמְךָ
בְּעוֹלָמְךָ | וּבִישׁוּעָתְךָ תָּרִים וְתִגְבִּיהַ קִרְנֵנוּ. בָּרוּךְ אֲתָה יי
מִקְדֶּשׁ אֶת־שִׁמְךָ בְּרַבִּים:

אֲתָה הוּא יי אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַי הַשָּׁמַיִם
הַעֲלִיּוֹנִים. אָמֵת אֲתָה הוּא רֹאשׁוֹן וְאֲתָה הוּא אַחֲרוֹן
וּמִבְלָעָדֶיךָ אֵין אֱלֹהִים: קִבֵּץ קִנְיֶךָ מֵאֶרְבַּע כְּנָפוֹת
הָאָרֶץ. יִכְיֶירו וַיִּדְעוּ כָּל־בְּאֵי עוֹלָם כִּי אֲתָה הוּא הָאֱלֹהִים
לְבִדְךָ לְכָל מַמְלָכוֹת הָאָרֶץ. אֲתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם

Were it not that we are Thy people, children of Thy covenant, descendants of Abraham Thy beloved, to whom, at Mt. Moriah Thou didst give Thy promise, seed of Isaac his only son, who was bound upon the altar, the congregation of Jacob Thy first born, whom Thou didst name Israel and Jeshurun out of Thy love for him and Thy delight in him.

It is therefore our duty to give thanks unto Thee and extol Thee, to bless and hallow Thy name in offering Thee praise and thanksgiving. Happy are we! How goodly is our portion, how pleasant our lot, how beautiful our heritage! Happy are we who pray morning and evening, declaring twice every day:

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His glorious kingdom for ever and ever.

Thou, O Lord, wast God before the world was created. Thou art God since the world was formed; Thou art God both in this world and in the world to come. Sanctify Thy name through those who call Thee holy. Yea, hallow Thy name in Thy world, and through Thy salvation raise up and exalt our destiny. Blessed art Thou, O Lord, who hallowest Thy name before all men.

Thou art the Lord our God in heaven and on earth and in all the heavenly spheres. In truth Thou art the first and Thou art the last, and besides Thee there is no God. O gather from the four corners of the earth those that hope in Thee. Then all mankind shall understand and acknowledge that Thou alone art God over all the kingdoms of the earth. Thou hast made the heavens and the earth,

וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם. וּמִי בְּכָל־מַעֲשֵׂה
 יְדִידְךָ בְּעֲלִיּוֹנִים אוֹ בַּמַּחְתּוּנִים שִׁיאֲמַר לְךָ מֶה תַּעֲשֶׂה:
 אֲבִינוּ שְׂבִשְׂמִים עֲשֵׂה עִמָּנוּ חֶסֶד בְּעֶבֶר שְׂמֶךְ הַגָּדוֹל
 שֶׁנִּקְרָא עָלֵינוּ. וְקִים־לָנוּ יְיָ אֱלֹהֵינוּ מֶה שֶׁכָּתוּב. בָּעֵת
 הַהִיא אָבִיא אֲתָכֶם וּבָעֵת קִבָּצִי אֲתָכֶם בִּירְאָתוֹן אֲתָכֶם
 לְשֵׁם וּלְתִהְלֶה בְּכָל עַמִּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם
 לְעִינֵיכֶם אָמַר יְיָ:

ספרא א'

רַבִּי יִשְׁמַעְעָל אוֹמֵר בְּשִׁלֹּשׁ עֲשָׂרָה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:
 מִקָּל וְחִמֵּר.
 וּמִנּוֹרָה שְׁוֹה.
 מִבְּגִין אֵב מִכָּתוּב אַחֵד. וּמִבְּגִין אֵב מִשְׁנֵי כְּתוּבִים.
 מִקָּל וּפְרָט.
 וּמִפְּרָט וּכְלָל.
 כָּלֵל וּפְרָט וּכְלָל אִי אִתָּה דָּן אֵלָא בְּעֵין הַפְּרָט.
 מִקָּל לְשׁוּא צָרִיךְ לְפָרֵט. וּמִפְּרָט לְשׁוּא צָרִיךְ לְכָלֵל.
 כְּלִידְבָּר שֶׁהִיא בְּכָלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד לֹא לְלַמֵּד עַל
 עֲצָמוֹ יֵצֵא אֵלָא לְלַמֵּד עַל הַכָּלֵל כִּלּוֹ יֵצֵא.
 כְּלִידְבָּר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְטַעוֹן טַעַן אַחֵר שֶׁהוּא כְּעֵנִינוּ יֵצֵא
 לְהַקָּל וְלֹא לְהַחֲמִיר.
 כְּלִידְבָּר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְטַעוֹן טַעַן אַחֵר שֶׁלֹּא כְּעֵנִינוּ יֵצֵא
 לְהַקָּל וְלְהַחֲמִיר.
 כְּלִידְבָּר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ אִי אִתָּה יָכוֹל
 לְהַחֲזִירוֹ לְכָלֵל עַד שֶׁיַּחֲזִירוּ הַכָּתוּב לְכָלֵל בְּפִירוּשׁ.
 דָּבָר הַלָּמֵד מִעֵנִינוּ. וְדָבָר הַלָּמֵד מִסּוּפוֹ.
 וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה עַד שֶׁיָּבֹאוּ הַכָּתוּב הַשְּׁלִישִׁי
 וַיִּכְרִיעַ בֵּינֵיהֶם:

the sea and all that is therein. Who of all Thy handiwork, both above and below, can say unto Thee: What doest Thou? Our Father who art in heaven, deal mercifully with us for the sake of Thy great name by which we are called; and fulfil unto us, O Lord our God, the words of Holy Scripture: At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I redeem you from captivity before your very eyes, saith the Lord.

Sifra: Chapter 1

Rabbi Ishmael says the Torah may be expounded by these thirteen principles of logic:

1. Inference from minor to major, or from major to minor.
2. Inference from similarity of phrases in texts.
3. A comprehensive principle derived from one text, or from two related texts.
4. A general proposition followed by a specifying particular.
5. A particular term followed by a general proposition.
6. A general law limited by a specific application and then treated again in general terms must be interpreted according to the tenor of the specific limitation.
7. A general proposition requiring a particular or specific term to explain it, and conversely, a particular term requiring a general one to complement it.
8. When a subject included in a general proposition is afterwards particularly excepted to give information concerning it, the exception is made not for that one instance only, but to apply to the general proposition as a whole.
9. Whenever anything is first included in a general proposition and is then excepted to prove another similar proposition, this specifying alleviates and does not aggravate the law's restriction.
10. But when anything is first included in a general proposition and is then excepted to state a case that is not a similar proposition, such specifying alleviates in some respects and in other aggravates the law's restriction.
11. Anything included in a general proposition and afterwards excepted to determine a new matter can not be applied to the general proposition unless this be expressly done in the text.
12. An interpretation may be deduced from the text or from subsequent terms of the text.
13. In like manner when two texts contradict each other, we follow the second, until a third text is found which reconciles the contradiction.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה בְּיָמֵי עוֹלָם וּכְשֵׁנִים קִדְּמוֹת:

קֹדֵשׁ דְּרַבָּנוּ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח. וְיִתְפָּאֵר וְיִתְרַמֵּם. וְיִתְנַשֵּׂא וְיִתְהַדָּר.
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
(וּלְעָלְמָא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבְּחָתָא וְנַחֲמָתָא.
דְּאָמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנוּ. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל
תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מָאן דִּי עָסְקִין בְּאוֹרֵיתָא.
דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אֲמַר וְאַתְר. יְהֵא לָהוֹן וּלְכוֹן
שְׁלָמָא רַבָּא. חֲנֻא וְחֻסְדָּא וְרַחֲמִין. וְחַיִּין אֲרִיכִין. וּמְזוֹנָא
רוּחִי. וּפְרָקְנָא מִן קֻדְשׁ אֲבוּהוֹן דִּי בְּשִׁמְיָא וְאַרְעָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָיָא. וְחַיִּים טוֹבִים עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

A PRAYER FOR SCHOLARS

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

May His great name be blessed for ever and ever.

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

Unto Israel and unto our scholars, unto their disciples and pupils, and unto all who engage in the study of the Torah, here and everywhere, unto them and unto you, may there be abundant peace, grace, lovingkindness, mercy, long life, sustenance and salvation from their Father in heaven; and say ye, Amen.

May there be abundant peace from heaven, and a happy life for us, and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, in His mercy, grant peace unto us and unto all Israel; and say ye, Amen.

On Sabbath, continue on page 55.

Psalm for Sunday

היום יום ראשון בשבת שבו היו הלויים אומרים בבית המקדש:

תהלים כ"ד

לדוד מזמור.

ליהוה הארץ ומלואה: תבל וישבי בה:
כיהוא עלימים יסדה: ועל נהרות יכוננה:
מייעלה בהר ייהוה: ומי יקום במקום קדשו:
נקי כפים ובר לבב: אשר לא נשא לשוא נפשי
ולא נשבע למרמה:

ישא ברכה מאת יהוה: וצדקה מאלהי ישעו:
זה דור דרשו: מבקשי פניו יעקב סלה:
שאו שערים ראשיכם: והנשאו פתחי עולם
ויבוא מלך הכבוד:

מי זה מלך הכבוד: יהוה עוזו וגבור
יהוה גבור מלחמה:
שאו שערים ראשיכם: ושאו פתחי עולם
ויבא מלך הכבוד:

מי הוא זה מלך הכבוד: יהוה צבאות
הוא מלך הכבוד סלה:

On Sabbath, continue on page 55.

Psalm for Sunday

This is the First Day of the Week, on which the Levites in the Temple recited the following psalm:

PSALM 24

A Psalm of David.

The earth is the Lord's and all its fulness,
The world, and they that dwell therein.

For He hath founded it upon the seas,
And established it upon the floods.

Who shall ascend the mountain of the Lord?
And who shall stand in His holy place?

He that has clean hands, and a pure heart;
Who has not set his mind on what is false,
And has not sworn deceitfully.

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Such is the generation of them that seek Him,
That seek the presence of the God of Jacob.

Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors,
That the King of glory may come in.

Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors,
That the King of glory may come in.

Who then is the King of glory?
The Lord of hosts;
He is the King of glory.

Psalm for Monday

היום יום שני בשבת שבו היו הלויים אומרים בבית המקדש:
 מ' שיר מזמור לבני־קרח:
 גדול יהוה ומהלל מאד בעיר אלהינו הר־קדש:
 יפה נוף משובש בל־הארץ הר־ציון יר־בתי צפון
 קרית מלך רב:
 אלהים בארמנותיה נודע למשגב:
 ביהנה המלכים נועדו עברו יחדו:
 הקמה ראו בן תמהו נבקהו נחפזו:
 רעדה אחזתם שם חיל כיוֹלֶדָה:
 ברוח קדים תשבר אגיות תרשיש:
 באשר שמענו בן ראינו
 בעיר יהוה־צבאות בעיר אלהינו
 אלהים יכוננה עד־עולם סלה:
 דמינו אלהים חסדך בקרב היכלך:
 בשמך אלהים בן תהלתך על־קצוי־ארץ
 צדק מלאה ימינך:
 ישמח הר־ציון תגלנה בנות יהודה
 למען משפטיך:
 סבו ציון והקיפה ספרו מגדליה:
 שיתו לבכם לחילה פסגו ארמנותיה
 למען תספרו לדור אחרון:
 כי זה אלהים אלהינו עולם ועד. הוא ינהגנו על־מות:

Psalm for Monday

This is the Second Day of the week, on which the Levites in the Temple recited the following psalm:

PSALM 48. A song; A Psalm of the sons of Korah.

Great is the Lord, and highly to be praised,
In the city of our God, His holy mountain;

Beautiful in elevation, the earth's joy
Is Mount Zion in the far north,
The city of the great King.

God in her palaces
Hath made Himself known as a tower of strength.

For lo, the kings assembled themselves,
They came onward together.

They saw, straightway they were amazed;
They were affrighted, they hastened away.

Trembling seized them there,
Shaking, as a woman in travail,
As the east wind that breaks the ships of Tarshish.

As we have heard, so have we seen
In the city of the Lord of hosts, in the city of our God —
God establish it forever.

We have meditated on Thy lovingkindness, O God,
In the midst of Thy Temple.

As is Thy name, O God,
So is Thy praise unto the ends of the earth;
Thy right hand is full of righteousness.

Let Mount Zion be glad,
Let the cities of Judah rejoice,
Because of Thy judgments.

Walk about Zion, and go round about her;
Count her towers.

Mark well her ramparts,
Traverse her palaces,
That you may tell it unto a later generation.

For such is God, our God, forever.
He will guide us eternally.

Psalm for Tuesday

היום יום שלישי בשבת שבו היו הלויים אומרים בבית המקדש:

תהלים פ"ב

מזמור לאסף.

אלהים נצב בעד-תאל בקרב אלהים ישפט:
עד-מתי תשפטוּעול ופני רשעים תשאויסלה:
שפטוּדל ויתום עני ורש הצדיקו:
פלטוּדל ואביון מיד רשעים הצילו:
לא ידעו ולא יבינו בחשכה יתהלכו
ימוטו כל-מוסדי ארץ:

אני אמרתי אלהים אתם ובני עליון כלכם:
אכן באדם תמותון וכאחד השרים תפלו:
קומה אלהים שפטה הארץ כי-אתה תנחל בכל-הגוים:

Psalm for Wednesday

היום יום רביעי בשבת שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ד

אל-נקמות יהנה אל נקמות הופיע:
הנשא שפט הארץ קשב גמול על-נאים:
עד-מתי רשעים יהנה עד-מתי רשעים יעלזו:
יביעו ידברו עתק יתאמרו כל-פועלי און:
עמך יהנה ידבאו ונחלתך יענו:

Psalm for Tuesday

This is the Third Day of the Week, on which the Levites in the Temple recited the following psalm:

PSALM 82

A Psalm of Asaph.

God standeth in the holy assembly,
He pronounceth judgment:

‘How long will ye judge unjustly,
And favor the persons of the wicked?

Do justice to the poor and fatherless;
Deal righteously with the afflicted and destitute.

Rescue the poor and needy;

Deliver them out of the hand of the wicked!’

But they neither know nor understand;

They walk about in darkness,

So that the foundations of the land are shaken.

I formerly thought ye were like angels,

That ye were all like sons of the Most High.

Verily ye shall die like mere mortals,

Ye shall fall like one of the princes.

Arise, O God, judge Thou the earth;

For Thou shalt have dominion over all the nations.

Psalm for Wednesday

This is the Fourth Day of the Week, on which the Levites in the Temple recited the following psalm:

PSALM 94

O Lord of retribution,

O Lord of retribution, reveal Thyself!

Rise up, Thou judge of the earth;

Render to the arrogant their recompense.

Lord, how long shall the wicked,

How long shall the wicked exult?

Loudly they vaunt their arrogance;

All the workers of iniquity bear themselves haughtily.

They crush Thy people, O Lord,

And afflict Thy heritage.

אֶלְמָנָה וְגֵר יִהְיֶה
 וַיֹּאמְרוּ לֹא יִרְאֶה-יָהּ
 וַיִּתְּנוּמִים יִרְצָחוּ
 וְלֹא-יָבִין אֱלֹהֵי יַעֲקֹב:
 בָּנֵינוּ בַּעֲרִים בָּעֵם
 וְכִסִּילִים מָתִי תִשְׁכִּילוּ:
 הִנָּטַע אֲזֹן הַלֹּא יִשְׁמַע
 אִם-יֵצֵר עֵין הַלֹּא יָבִיט:
 הִיסֵר גּוֹיִם הַלֹּא יוֹכִיחַ
 הַמְלֵמֵד אָדָם דָּעַת:
 יִהְיֶה יָדַע מַחֲשָׁבוֹת אָדָם
 כִּי-הִמָּה הֶבֶל:
 אֲשֶׁר־הִנָּבֵר אֲשֶׁר-תִּסְרְנוּ יָהּ
 וּמִתּוֹרֶתָהּ תִּלְמָדְנוּ:
 לְהַשְׁקִיט לוֹ מִימֵי רָע
 עַד יִכְרֶה לְרָשָׁע שְׁחַת:
 כִּי לֹא-יִטַּשׁ יְהוָה עֲמוֹ
 וְנִחַלְתּוּ לֹא יַעֲזֹב:
 כִּי-עַד-צֹדֵק יָשׁוּב מִשְׁפָּט
 וְאַחֲרָיו כָּל-יִשְׂרָאֵל:
 מִיֵּיקוֹם לִי עַם-מְרָעִים
 מִיִּתְיָצֵב לִי עַם-פְּעָלֵי אָוֶן:
 לֹוִלִי יְהוָה עֲזָרְתָה לִּי
 כִּמְעֹט שְׂכָנָה דּוֹמָה נִפְשִׁי:
 אִם-אֶמְרָתִי מָטָה רָגְלִי
 חֲסֹדֶךָ יְהוָה יִסְעֲדָנִי:
 בָּרֵב שֶׁרַעֲפִי בְקֶרֶב־י
 תִּנְחֹמְךָ יִשְׁעִשְׁעוּ נִפְשִׁי:
 הִיחַבְּרֶךָ כֶּסֶף הוֹוֹת
 יֵצֵר עָמַל עַל-יָחֹק:
 יְגֹדְדוּ עַל-נֶפֶשׁ צָדִיק
 וְדָם נָקִי יִרְשִׁיעוּ:
 וַיְהִי יְהוָה לִי לְמִשְׁגָּב
 וְאֱלֹהֵי לְצוּר מַחֲסִי:
 וַיָּשֵׁב עָלֵיהֶם אֶת-אֹנֶם
 וּבָרַעַתָם יִצְמִיתָם:
 יִצְמִיתָם יְיָ אֱלֹהֵינוּ:
 לְכוּ נִרְנָנָה לִיהוָה נִרְיַעָה לְצוּר יִשְׁעֵנוּ:

They slay the widow and the stranger,
And murder the fatherless.
And they say: 'The Lord will not see,
The God of Jacob will give no heed.'
Consider, ye brutish among the peoples;
And ye fools, when will ye understand?
Doth not He that fashioned the ear, listen,
Doth not He that formed the eye, see?
Shall not He that instructeth the nations,
And teacheth man knowledge, reprove them?
The Lord knoweth the thoughts of man,
That they are mere vanity.
Happy is the man whom Thou dost discipline, O Lord,
And teachest out of Thy law;
That Thou mayest give him rest from the days of evil,
Until the pit be digged for the wicked.
For the Lord will not cast off His people,
Neither will He forsake His inheritance.
For righteousness shall be again vindicated,
And there is hope for the upright in heart.
Who will rise up for me against the evil doers?
Who will stand up for me against the worker of iniquity?
Had the Lord not been my help,
My soul would have dwelt in the silence of death.
When I thought, 'My foot slips,'
Thy mercy, O Lord, did hold me up.
When depressing thoughts upset me,
Thy comfort delights my soul.
Shall the tribunal of wickedness
Which writes injustice into the law,
Have fellowship with Thee?
They band together against the soul of the righteous,
And condemn innocent blood.
But the Lord hath been my high tower,
My God, the Rock of my refuge.
Surely He will bring upon them their own iniquity,
And will destroy them by their own evil.
The Lord our God will destroy their power.
O come, let us sing unto the Lord;
Let us joyously acclaim the Rock of our salvation.

Psalm for Thursday

היום יום חמישי בשבת שבו היו הלויים אומרים בבית המקדש:

תהלים פ"א

למנצח על-הנתיב לאסף:

הרנינו לאלהים עזנו	הריעו לאלהי יעקב:
שאדומרה ותנורתך	כנור נעים עסגבל:
תקעו בחדש שופר	בבסה ליום חגנו:
כי חק לישראל הוא	משפט לאלהי יעקב:
עדות ביהוסף שמו	בצאתו על ארץ מצרים

שפת לא-ידעתי אשמע:

הסירותי מסבל שכמו	כפיו מדוד תעברנה:
בצרה קראת ואחלצך	אענך בסתר רעם
אבחנוך על-מי מריבה סלה:	

שמע עמי ואעידה בך	ישראל אם-תשמע לי:
לא יהיה בך אל זר	ולא תשתחוו לאל נכר:
אנכי יהוה אלהיך	המעלה מארץ מצרים

הרחב-פיה ואמלאהו:

ולא-שמע עמי לקולי	וישראל לא-אבה לי:
ואשליחהו בשרירות לבם	ילכו במועצותיהם:
לו עמי שמע לי	ישראל בדרך יחלכו:
במעט אויביהם אכניע	ועל-צריהם אשיב ידי:
משנאי יהוה יכחשורלו	ויהי עתם לעולם:
ויאכילהו מחלב חטה	ומצור דבש אשביעך:

Psalm for Thursday

This is the Fifth Day of the Week, on which the Levites in the Temple recited the following psalm:

PSALM 81

For the Leader; upon the Gittith, a Psalm of Asaph.

Sing joyously unto God our strength;
Sing aloud unto the God of Jacob.

Take up the melody, and sound the timbrel,
The sweet harp with the psaltery.

Blow the Shofar at the new moon,
At the full moon for our festival.

For it is a statute for Israel,
An ordinance of the God of Jacob,
When God made a testimony for Joseph,
When He went forth against the land of Egypt.

I hear a mysterious voice:

"I, the Lord, removed the burden from your shoulder;
Your hands were freed from the heavy hod.

O Israel, you called, and I delivered you;
I answered you in the thunder;

I tested you at the waters of Meribah, saying:

'Hear, O My people, and I will admonish you;

O Israel, if you would only hearken unto Me!

There shall be no strange god in your midst;
Nor shall you worship any foreign god.

I am the Lord your God,

Who brought you up out of the land of Egypt;

Open your mouth, and I will grant you of My bounty.'

But My people hearkened not to My voice;
And Israel would not obey.

So I let them go after the stubbornness of their heart.

Let them walk in their own evil counsels!

Oh that My people would hearken unto Me,
That Israel would walk in My ways!

I would soon subdue their enemies,

And place My hand upon their adversaries.

The enemies of the Lord would cringe before Him,
And their doom would be everlasting.

But you would I feed with the fat of wheat;

And with honey out of the rock would I satisfy you."

Psalm for Friday

היום יום ששי בשבת שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ג

יהוה מֶלֶךְ נֹאֲוֹת לְבֹשׁ לְבֹשׁ יְהוָה עֵז הַתְּאֲזָר

אַף־תִּכּוֹן תִּבֵּל בְּלִתְמוֹט:

נִכּוֹן כְּסֵאֲךָ מֵאֵז מַעֲוָלִים אָמְהָ:

נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם

יִשְׂאוּ נְהָרוֹת דְּבָרֵם:

מִקְלֹת מִים רַבִּים אֲדִירִים מְשַׁבְּרֵי־יָם

אֲדִיר בְּמָרוֹם יְהוָה:

עֲדִיתִךָ נֶאֱמְנוּ מֵאֵד לְבֵיתִךָ נֶאֱוָה־קֹדֶשׁ

יְהוָה לְאָרֶץ יָמִים:

Psalm for the Sabbath Day

היום יום שבת קדש שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ב

מְנוּמָר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהִדּוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:

לְהַגִּיד בְּבִקְרָה חֲסִידֶךָ וְאֶמְנָתֶךָ בְּלִילֹת:

עַל־עֲשׂוֹר וְעַל־יִגְבַּל עָלִי הַיּוֹן בְּכִנּוֹר:

כִּי שִׁמְחֵתָנִי יְהוָה בְּפִעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנִי:

Psalm for Friday

This is the Sixth Day of the week, on which the Levites in the Temple recited the following psalm:

PSALM 93

The Lord reigneth; He is robed in majesty;
The Lord is robed, He hath girded Himself with strength.

Now is the earth firmly established;
It shall not be moved.

Thy throne is established of old;
Thou art from everlasting.

The waters lift up their voices, O Lord,
The waters lift up their roaring;

Yet above the voices of many waters,
Above the breakers of the sea,
Thou, O Lord, art mighty.

Thy law is true and unfailing;
Holiness is becoming to Thy house, O Lord,
forevermore.

Psalm for the Sabbath Day.

This is the holy Sabbath Day, on which the Levites in the Temple recited the following psalm:

PSALM 92

A Psalm, a Song. For the Sabbath Day.

It is good to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High;

To declare Thy lovingkindness each morning,
And Thy faithfulness every night,

With an instrument of ten strings and the lute,
With sacred music upon the harp.

For Thou, O Lord, hast made me rejoice in Thy work;
I will glory in the works of Thy hands.

מהִנְדְּלוּ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:
 אִישׁ־בָּעֵר לֹא יָדַע וְכִסִּיל לֹא־יָבִין אֶת־זֹאת:
 בְּפִרְתָּ רָשָׁעִים כְּמוֹ־עֵשָׂב וַיִּצִצּוּ כָּל־פָּעָלֵי אֱוֹן
 לְהִשְׁמָדָם עַד־יָעַר: לְהִשְׁמָדָם עַד־יָעַר:
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:
 כִּי הִנֵּה אֵיבֶיךָ יְהוָה כִּי־הִנֵּה אֵיבֶיךָ יֹאבְדוּ
 יִתְפָּרְדּוּ כָּל־פָּעָלֵי אֱוֹן:
 וְתָרַם כְּרָאִים קִרְנִי בְּלַתִּי בְשֶׁמֶן רַעְוֹן:
 וְתַבַּט עֵינֵי בְשׁוּרִי בְּקָמִים עָלֵי מְרַעִים
 תִּשְׁמַעְנָה אָזְנִי: תִּשְׁמַעְנָה אָזְנִי:
 צְדִיק כְּתֹמָר יִפְרַח כְּאֶרֶז בְּלָבָנוֹן יִשְׁגָּה:
 שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנוּבּוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
 לְהַגִּיד כִּי־יֵשֶׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

From the beginning of Elul until Hoshana Rabba,
 the following psalm is read morning and evening:

תהלים כ"ז

לְדָוִד.

יְהוָה אֱוֹרִי וְיִשְׁעִי מִמֵּי אֵי־רָא
 יְהוָה מַעֲזוּחֵי מִמֵּי אֶפְתָּח:
 בְּקִרְבִּי עָלֵי מְרַעִים לֶאֱכֹל אֶת בְּשָׂרִי
 צָרִי וְאֵיבִי לִי הִמָּה כְּשֵׁלוֹ וְנַפְלֹי:
 אִם־תִּמְחָנֶנּוּ עָלֵי מַחְנֶה לֹא־יִירָא לִבִּי

How great are Thy deeds, O Lord!
Thy thoughts are very deep.

The ignorant man does not know,
Nor does the fool understand this—

The wicked may spring up as the grass,
And the workers of iniquity may flourish,
Only to be destroyed forever.

But Thou, O Lord, shalt be exalted forever.
For lo, Thine enemies, O Lord,
For lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.

But Thou dost raise me to high honor;
I am anointed with fragrant oil.

Mine eyes have seen the defeat of my foes,
Mine ears have heard the doom of evil doers
That rise up against me.

The righteous shall flourish like the palm tree,
And grow mighty like a cedar in Lebanon.

Planted in the house of the Lord,
They shall flourish in the courts of our God.

Even in old age they shall bring forth fruit,
They shall be full of vigor and strength,

Declaring that the Lord is just,
My Rock in whom there is no unrighteousness.

*From the beginning of Elul until Hoshana Rabba,
the following Psalm is read morning and evening:*

PSALM 27

A Psalm of David

The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the stronghold of my life;
Of whom shall I be afraid?

When evil-doers drew near to destroy me,
Even mine enemies and my foes, they stumbled and fell.

Though a host should encamp against me,
My heart shall not fear;

אִם-תָּקוּם עָלַי מִלְחָמָה בָּזֹאת אֲנִי בּוֹטֵחַ:
 אַחַת שְׁאֵלְתִי מֵאֵת יְהוָה אוֹתָהּ אֲבַקֵּשׁ
 שְׁבַתִּי בְּבֵית-יְהוָה כָּל-יָמֵי חַיִּי
 לַחַזוֹת בְּנֹעַם-יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:
 כִּי יִצְפְּנִי בְּסֹכְהָ בַּיּוֹם רָעָה
 יִסְתִּירֵנִי בְּסִתְרָהּ אֶהְלוֹ בְּצוּר יְרוּמָמִנִי:
 וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתִי
 וְאִזְבַּחַהּ בְּאַהֲלוֹ וְבָחִי תְרוּעָה אֲשִׁירָה וְאִזְמָרָה לִיהוָה:
 שְׁמַע-יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנִנִי:
 לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנִי
 אֶת-פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:
 אֶל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֶל-תֵּט בְּאַף עֲבָדֶךָ
 עֲזַרְתִּי הִיִּית אֶל-תִּטְשֵׁנִי וְאֶל-תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעִי:
 כִּי-אֲבִי וְאִמִּי עֲזָבוּנִי וִיהוָה יֹאסֶפְנִי:
 הוֹרֵנִי יְהוָה דֶּרֶךְךָ וְנַחֲנִי בְּאֹרֶחַ מִישׁוֹר
 לִמְעַן שִׁרְדִּי:
 אֶל-תִּתְּנִי בְּנַפְשׁ צָרִי אֶל-תִּתְּנִי בְּנַפְשׁ צָרִי
 כִּי קָמַרְבִּי עַד-יִשְׁקַר וַיִּפַּח חָמָם:
 לֹאֵל הָאֱמָנֹתִי לְרֹאוֹת בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים:
 קוּהָ אֶל-יְהוָה חֹזֵק וַיֹּאמֶץ לְבָבָהּ וְקוּהָ אֶל-יְהוָה:

Though war were waged against me,
Even then would I be confident.

One thing have I asked of the Lord, this do I desire:
That I may dwell in the house of the Lord
All the days of my life,

To behold the graciousness of the Lord,
And to enter into His sanctuary.

For He concealeth me in His pavilion in the day
of trouble;

He hideth me in the shelter of His tent;
He lifteth me up upon a rock.

Now shall my head be lifted up victoriously
Above mine enemies round about me;

And I will bring to His tabernacle offerings with
trumpet-sound;

I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, my voice when I call;

Be gracious unto me, and answer me.

Of Thee, saith my heart, 'Seek God;'

Indeed, O Lord, I will seek Thee.

Conceal not Thy presence from me,

Turn not away Thy servant in anger.

Thou hast ever been my help;

Cast me not off, nor forsake me, O God of my salvation.

Even if my father and mother forsook me,

The Lord would take me under His care.

Teach me Thy way, O Lord, and lead me in an
even path,

Because of them that lie in wait for me.

Hand me not over unto the will of my adversaries;

For false witnesses have risen against me,

And such as breathe out violence.

Yea, I have faith that I shall yet see the goodness
of the Lord

In the land of the living.

Hope in the Lord;

Be strong, and let your heart take courage;

Yea, hope in the Lord.

שיר הכבוד

The Ark is opened

אֲנָעִים וְמִירוֹת וְשִׁירִים אֶאָרוּג כִּי אֵלֶיךָ נַפְשִׁי תַעְרוּג:
נַפְשִׁי חֲמֹדָה בְּצֵל יְיָ לְדַעַת כָּל־דָּו סוֹדָךְ:

מִדֵּי דְבָרִי בְּכַבֹּדְךָ הוֹמָה לְבִי אֶל־דְּוִדֶיךָ:
עַל־כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:

אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ אֲדַמָּךְ אֲכַנֶּךָ וְלֹא יִדְעָתִיךָ:
בִּיד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ דָּמִית הַדָּר כְּבוֹד הוֹדָךְ:

נִדְלָתְךָ וְגִבּוֹרֶתְךָ כֵּנוּ לְתַקְרָה פִּעֲלָתְךָ:
דָּמוֹ אוֹתְךָ וְלֹא כִפִּי־יִשְׁשָׁה נִשְׁוֹנֶה לְפִי מַעֲשֵׂיךָ:

הַמְשִׁילֹךְ בָּרַב חֲזִיוֹנוֹת הֵנָּה אֶחָד בְּכָל־דְּמִיוֹנוֹת:
נִיחָזוּ בְּךָ זְקֵנָה וּבַחֲרוֹת וְשַׁעַר רֹאשֶׁךָ בְּשִׁיבָה וְשַׁחֲרוֹת:

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוֹת בְּיוֹם קָרַב. כָּאִישׁ מְלַחְמוֹת יִגְדִּיו לֹו רַב
חֲבֵשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֹאשׁוֹ הוֹשִׁיעָה־לוֹ יָמִינוּ וְזִרְזַע קִדְשׁוֹ:

טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלֵא וּקְצוֹצוֹתָיו רְסִיסֵי לֵילָה:
יִתְפָּאֵר בִּי כִי תַפְיץ בִּי וְהוּא יִהְיֶה־לִּי לַעֲטָרַת צָבִי:

כְּתָם מְהוֹר פָּז דָּמוֹת רֹאשׁוֹ וְחָק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁ
לַחַן וּלְכְבוֹד צָבִי תִּתְפָּאֶרָה אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה:

THE HYMN OF GLORY

Selected from the Hebrew

The Ark is opened

Sweet hymns shall be my chant and woven songs,
For Thou art all for which my spirit longs —

To be within the shadow of Thy hand,
And all Thy mystery to understand.

The while Thy glory is upon my tongue,
My inmost heart with love of Thee is wrung.

So though Thy mighty marvels I proclaim,
'Tis songs of love wherewith I greet Thy name.

I have not seen Thee, yet I tell Thy praise,
Nor known Thee, yet I image forth Thy ways.

For by Thy seers' and servants' mystic speech
Thou didst Thy sov'ran splendor darkly teach,
And from the grandeur of Thy work they drew
The measure of Thy inner greatness, too.

They told of Thee, but not as Thou must be,
Since from Thy work they tried to body Thee.

To countless visions did their pictures run,
Behold through all the visions Thou art One.

I glorify Him, for He joys in me,
My crown of beauty He shall ever be!

His head is like pure gold: His forehead's flame
Is graven glory of His holy name.

And with that lovely diadem 'tis graced,
The coronal His people there have placed.

מחלפות ראשו כבימי בחרות קוצותיו תלמלים שחורות:
 נוה הצדק צבי תפארתו יעלה נא על ראש שמחתו:

סגלתו תהי בידו עטרת וצניף מלוכה צבי תפארת:
 עמוסים נשאם עטרת ענדם מאשר יקרו בעיניו כבדם:

פארו עלי ופארי עליו וקרב אלי בקראי אלי:
 צח ואדום ללבשו אדם פורה בדרךכו בבואו מאדום:

קשר תפלין הראה לענו תמונת יי לנגד עיניו:
 רוצה בעמו ענוים יפאר יושב תהלות בם להתפאר:

ראש דברך אמת קורא מראש דור ודור עם דורשך דרוש:
 שית המון שירי נא עליך ורנתי תקרב אליך:

תהלתי תהי לראשך עטרת ותפלתי תכון קטורת:
 תיקר שירתךש בעיניך כשיר יושר על-קר בנך:

ברכתי תעלה לראש משביר מחולל ומוליד צדיק בביר:
 ובברכתי תנענע לי ראש ואותה קח לך כבשמים ראש:

יערב נא שיחי עליך כי נפשי תערוג אליך:

לך יי הנדלה והגבורה והתפארת והנצח וההוד כי-כל
 בשמים ובארץ לך יי הממלכה והמתנשא לכל לראש: מי
 ימלל גבורות יי ישמיע כל-תהלתו:

And be His treasured people in His hand
A diadem His kingly brow to band.

By him they were uplifted, carried, crowned,
Thus honored inasmuch as precious found.

His glory is on me, and mine on Him,
And when I call He is not far or dim.

He loves His folk; the meek will glorify,
And, shrined in prayer, draw their rapt reply.

Truth is Thy primal word; at Thy behest
The generations pass — O aid our quest
For Thee, and set my host of song on high,
And let my psalmody come very nigh.

My praises as a coronal account,
And let my prayer as Thine incense mount.

Deem precious unto Thee the poor man's song,
As those that to Thine altar did belong.

Rise, O my blessing, to the lord of birth,
The breeding, quickening, righteous force of earth.

Do Thou receive it with acceptant nod,
My choicest incense offered to my God.

And let my meditation grateful be,
For all my being is athirst for Thee.

Thine, O Lord, is the greatness and the power, the glory, the victory and the majesty; for all that is in the heaven and on the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted supreme above all. Who can recount the mighty acts of the Lord? Who can proclaim all His full praise?

The Ark is closed

תהלים לי

|מזמור שיר-חנכת הבית לדוד:|

אַרוממך יהוה כי דליתני ולא שמחת אויבי לי:
 יהוה אלהי שנעתתי אליך ותתפאני:
 יהוה העלית מן-שאול נפשי חיתני מירדי בור:
 זמרו ליהוה חסידיו והודו לגבר קדשו:
 כי גנע באפו חיים ברכונו
 בערב ילין בכי ולבקר רנה:
 ואני אמרתי בשלוי בל-אמוט לעולם:
 יהוה ברכונו העמדתה להררי עז
 הסתרת פניך הייתי נבהל:
 אליך יהוה אקרא ואל אדני אחסנו:
 מה-בצע בדמי ברכתי אל-שחת
 היודך עפר הניד אמתך:
 שמע-יהוה ותנני יהוה הנה עוזר לי:
 הפכת מספדי למחול לי פתחת שקי ותאזני שמחה:
 למען יזמרה כבוד ולא ידם |יהוה אלהי לעולם אודה:|

PSALM 30

A Song at the Dedication of the House; a Psalm of David.

I will extol Thee, O Lord, for Thou hast raised me up,
And hast not allowed mine enemies to rejoice in triumph
over me.

O Lord, my God,
I cried unto Thee, and Thou didst heal me;

O Lord, Thou savest me from the peril of death;
Thou didst keep me alive, that I should not go down
to the grave.

Sing praises unto the Lord, O ye His faithful ones,
And give thanks to His holy name.

For while His anger is but for a moment,
His favor is for a lifetime;
Weeping may tarry for the night,
But joy comes in the morning.

I have said in my security:
'I shall never be disturbed.'

O Lord, in Thy favor, Thou didst set up for me
mountains of strength;
But when Thou didst turn away from me, I was affrighted.

Unto Thee, O Lord, did I call,
And unto the Lord I made supplication:

'What profit is there in my death,
In my going down to the nether world?
Can the dust praise Thee? Can it declare Thy truth?

Hear, O Lord, and be gracious unto me;
Lord, be Thou my helper.'

Then Thou didst turn my mourning into dancing;
Thou didst loose my sackcloth, and gird me with gladness,

So that my soul might continually sing praise to Thee
and not be silent;

O Lord my God, I will give thanks unto Thee forever.

Mourners' Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא
 כְּרַעוּתֶיהָ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
 דְּכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
 (וּלְעָלְמָא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
 דְּאָמְרִין בְּעָלְמָא. וְאָמְרוּ אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Mourners' Kaddish

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Mourners

May His great name be blessed for ever and ever.

Mourners

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praise, hymns and blessings that man can render unto Him; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

MOURNER'S KADDISH

Yis-ga-dal v'yis-ka-dash sh'may ra-bo,
B'ol-mo dee-v'ro ĥir u-say, v'yam-leeĥ mal-ĥu-say,
B'ĥa-yay-ĥōn uv-yō-may-ĥōn, uv-ĥa-yay d'ĥol bays yis-ro-ayl,
Ba-a-go-lō u-viz'man ko-reev, v'im-ru o-mayn.

Y'hay sh'may ra-bo m'vo-raĥ, l'o-lam ul-ol-may ol-ma-yo.

Yis-bo-raĥ v'yish-ta-baĥ, v'yis-po-ar v'yis-rō-mam,
V'yis-na-say v'yis-ha-dar, v'yis-a-leh, v'yis-ha-lal
sh'may d'kud-sho b'riĥ hu;

L'ay-lo (ul-ay-lo) min kol bir-ĥo-so v'shee-ro-so,
Tush-b'ĥo-so v'ne-ĥeh-mo-so, da-a-mee-ron b'ol-mo,
V'im-ru o-mayn.

Y'hay sh'lo-mo ra-bo min sh'ma-yo,
V'ĥa-yeem o-lay-nu v'al kol yis-ro-ayl v'im-ru o-mayn.

Ō-se sho-lōm bim-rō-mov hu ya-a-se sho-lōm
O-lay-nu v'al kol yis-ro-ayl v'im-ru o-mayn.

פסוקי דזמרה

ברוך שְׁאָמַר וְהָיָה הָעוֹלָם.

ברוך הוא:

ברוך עוֹשֶׂה בְּרָאשִׁית:

ברוך אוֹמֵר וְעוֹשֶׂה:

ברוך גּוֹזֵר וּמְקַיֵּם:

ברוך מְרַחֵם עַל הָאָרֶץ:

ברוך מְרַחֵם עַל הַבְּרִיּוֹת:

ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו:

ברוך חַי לְעַד וּמְקִים לְנֶחֱצַח:

ברוך פּוֹדֶה וּמַצִּיל.

ברוך שְׁמוֹ:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הָאֵב
הַרְחֵק מִן הַמָּהָל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נִהְלָלְךָ יי אֱלֹהֵינוּ.
בְּשִׁבְחוֹת וּבִזְמִירוֹת נִגְדְּלָךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר
שְׁמֶךָ וְנִמְלִיכְךָ מְלַכְנוּ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ
מְשַׁבַּח וּמְפָאֵר עַד־עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי מֶלֶךְ
מָהָל בַּתְּשֻׁבּוֹת:

INTRODUCTORY HYMNS AND PSALMS

Blessed be He who spoke and the world came into being;

Blessed be He.

Blessed be He who created the world in the beginning.

Blessed be He who speaketh and doeth.

Blessed be He who ordaineth and fulfilleth.

Blessed be He who hath compassion upon the earth.

Blessed be He who hath compassion upon His creatures.

Blessed be He who bestoweth a good reward upon them
that revere Him.

Blessed be He who liveth forever and endureth to all
eternity.

Blessed be He who ransometh and delivereth;

Blessed be His name.

Blessed art Thou, O Lord our God, King of the universe,
O God, merciful Father, praised by Thy people, extolled
and glorified by Thy servants, Thy faithful ones. With
the psalms of David, Thy servant, we will praise Thee,
O Lord our God; with hymns and songs we will extol and
glorify Thee; we will call upon Thy name and proclaim
Thee our King. O Thou who art One, the life of the
universe, the King, who art praised and glorified, Thy
great name endureth to all eternity. Blessed art Thou, O
Lord, divine Ruler, extolled with psalms of praise.

דברי הימים א ט"ז ח'—ל"ו

הודו ל' קראו בשמו | הודיעו בעמים עלילותיו:
שירו לו זמרדלו | שיחו בכל־נפלאותיו:
התהללו בשם קדשו | ישמח לב מבקשי יי:
דָּרְשׁוּ יי וְעֹזוּ | בקשו פָּנָיו תָּמִיד:
זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה | מִפְתִּיו וּמִשְׁפְּטֵי־פִיהוּ:
זַרַע יִשְׂרָאֵל עֲבָדוּ | בְּנֵי יַעֲקֹב בְּחִירָיו:
הוא יי אֱלֹהֵינוּ | בְּכֹל־הָאָרֶץ מִשְׁפָּטָיו:
זָכְרוּ לְעוֹלָם בְּרִיתוֹ | דְּבַר צִוָּה לְאֶלֹהֵי דֹר:
אֲשֶׁר כָּרַת אֶת־אֲבֹרָהֶם | וּשְׁבוּעָתוֹ לִי־צָחֵק:
וַיַּעֲמִידָהּ לִיעֲקֹב לַחֵק | לִישְׂרָאֵל בְּרִית עוֹלָם:
לֵאמֹר לֹךְ אִתָּן אֶרֶץ־כְּנָעַן | חָבֵל נָחֲלַתְכֶם:
בְּהִיוֹתְכֶם מְתֵי מִסְפָּר | כְּמַעַט וְגָרִים בָּהֶ:
וַיִּתְּהֶלְכוּ מִגּוֹי אֶל־גּוֹי | וּמִמַּמְלָכָה אֶל־עַם אֲחֵר:
לֹא־הִנִּיחַ לְאִישׁ לַעֲשֹׂקֶם | וַיִּזְכַּח עֲלֵיהֶם מַלְכִּים:
אֶל־תִּגְעוּ בְּמִשְׁחִי | וּבִנְבִיאֵי אֶל־תִּרְעוּ:
שִׁירוּ לִי כֹל־הָאָרֶץ | בְּשֹׁרוֹ מִיּוֹם־אֶל־יוֹם יִשׁוּעָתוֹ:
סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ | בְּכֹל־הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יי וּמְהֻלָּל מְאֹד | וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים | וַיִּי שָׁמַיִם עָשָׂה:

I Chronicles 16:8-36

O give thanks unto the Lord, call upon His name;
Make known His deeds among the peoples.

Sing unto Him, sing praises unto Him;

Speak of all His marvellous works.

Glory in His holy name;

May your heart rejoice, ye who seek the Lord.

Seek the Lord and His strength;

Seek His presence continually.

Remember the marvellous works that He hath done,
His wonders, and the judgments He decreed,

O seed of Israel, His servant,

Children of Jacob, His beloved ones.

He is the Lord our God;

His judgments are throughout the earth.

Remember His covenant forever,

The word which He commanded to a thousand
generations;

The covenant which He made with Abraham,

And His pledge unto Isaac,

Which He established unto Jacob as a statute,

Unto Israel for an everlasting covenant;

Saying: 'Unto you will I give the land of Canaan,
As the portion of your inheritance.'

When you were but few in number,

Yea, very few, mere sojourners in the land,

Wandering from people to people,

And from one kingdom to another,

He permitted no man to oppress you;

Yea, for your sake He reproved kings, saying:

'Touch not Mine anointed

And do My prophets no harm.'

Sing unto the Lord, all the earth;

Proclaim His salvation from day to day.

Declare His glory among the nations,

His marvellous works among all the peoples.

For great is the Lord, and highly to be praised;

He is to be revered above all who are worshipped as gods.

The gods of the heathens are things of nought;

But the Lord made the heavens.

הוד והדר לפניו עז וחדוה במקומו:

הבו ליי משפחות עמים הבו ליי כבוד ועז:

הבו ליי כבוד שמו שאו מנחה ובאו לפניו

השתחוו ליי בהדרת-קדש:

חילו מלפניו כל-הארץ אף-תכון תבל בל-תמוט:

ישמחו השמים ותגל הארץ ויאמרו בגוים יי מלך:

ירעם הים ומלואו יעליץ השדה וכל-אשר-בו:

אז ירננו עצי היער מלפני יי כי בא לשפוט את-הארץ:

הודו ליי כי טוב כי לעולם חסדו:

ואמרו הושיענו אלהי ישענו וקבצנו והצילנו מיהגוים

להודות לשם קדשך להשתבח בתהלתך:

ברוך יי אלהי ישראל מנהעולם ועד-העולם:

ויאמרו כל-העם אמן והלל ליי:

רוממו יי אלהינו והשתחוו להדם רגליו קדוש הוא:

רוממו יי אלהינו והשתחוו להר קדשן כי-קדוש יי

אלהינו:

Honor and majesty are before Him;
Strength and gladness are in His abode.

Ascribe unto the Lord, O families of mankind,
Ascribe unto the Lord glory and strength.

Render unto the Lord the glory due unto His name;
With offerings of homage come into His courts;
Worship the Lord in the beauty of holiness.

Revere Him, all that inhabit the earth;
The world is firmly established that it cannot be moved.

Let the heavens be glad, and the earth rejoice;
Let them declare among the nations: 'The Lord
reigneth.'

Let the sea roar and all within it give praise;
Let the field, and all within it exult.

Then shall the trees of the forest sing before the Lord,
As He cometh to judge the earth.

O give thanks unto the Lord, for He is good;
For His lovingkindness endureth forever.

And say: 'Save us, O God of our salvation,
Gather us and deliver us from among the nations,
That we may give thanks unto Thy holy name,
And find honor in praising Thee.'

Blessed be the Lord, the God of Israel,
From everlasting even to everlasting.
And all the people said: 'Amen,' and praised the Lord.

Exalt the Lord our God, and worship at His footstool;
holy is He. Exalt the Lord our God, and worship at His
holy mountain; for the Lord our God is holy.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית וְהִרְבָּה
לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמְתּוֹ: אֲתָה יי לֹא־תִכְלֹא
רַחֲמֶיךָ מִמֶּנִּי חֲסִדְךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי: זְכַר־רַחֲמֶיךָ
יי וְחֲסִדְךָ כִּי מַעֲוֹלָם הָמָּה: תָּנוּ עוֹ לֵאלֹהִים עַל־יִשְׂרָאֵל
נִאֲוָתוֹ וְעָזוֹ בְּשִׁחָקִים: נוֹרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל
הוּא נוֹתֵן עוֹ וְתַעֲצָמוֹת לָעַם בְּרוּךְ אֱלֹהִים: אֵל־נִקְמָוֹת
יי אֵל נִקְמָוֹת הוֹפִיעַ: הַנָּשָׂא שׁוֹפֵט הָאָרֶץ הָשֵׁב גָּמוּל
עַל־גָּאִים: לִי הַיְשׁוּעָה עַל־עַמְּךָ בִּרְכָתְךָ סֵלָה: יי
צָבָאוֹת עֲמָנוּ מִשְׁנֹב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יי צָבָאוֹת
אֲשֶׁר־י אָדָם בָּטַח בָּךְ: יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־
קִרְאָנוּ: הוֹשִׁיעָה אֶת־עַמְּךָ וּבָרֵךְ אֶת־נִחְלָתְךָ וְרַעַם
וְנִשְׂאֵם עַד־הָעוֹלָם: נַפְשָׁנוּ חֲבָתָה לִי עֲזָרְנוּ וּמִגִּנְנוּ הוּא:
כִּי־בו יִשְׁמַח לִבְנוּ כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ: יְהִי־חֲסִדְךָ
יי עֲלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: הִרְאָנוּ יי חֲסִדְךָ וַיִּשְׁעָךְ תִּתֵּן
לָנוּ: קוּמָה עֲזָרְתָה לָנוּ וּפָדְנוּ לְמַעַן חֲסִדְךָ: אָנֹכִי יי
אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם הַרְחַב־פִּיךָ וְאַמְלֵאֲהוּ:
אֲשֶׁר־י הָעָם שָׂכָכָה לוֹ אֲשֶׁר־י הָעָם שְׁפִי אֱלֹהֵיו: וְאֲנִי
בְּחֲסִדְךָ בְּטַחְתִּי יָגַל לִבִּי בִישׁוּעָתְךָ אֲשִׁירָה לִי כִּי גָמַל
עָלִי: |

And He, being full of compassion, forgiveth iniquity and destroyeth not. Yea, often He turneth His anger away and doth not stir up all His indignation. Thou, O Lord wilt not withhold Thy mercies from me; Thy lovingkindness and Thy truth will continually preserve me. Remember O Lord, Thy mercies and Thy lovingkindnesses for they have been from of old. Ascribe power unto God. His majesty is over Israel, and His strength is in the heavens. God is awe-inspiring in your holy places; the God of Israel giveth strength and power unto the people; blessed be God. O Lord of retribution, O Lord of retribution, reveal Thyself! Rise up, Judge of the earth, render to the arrogant their recompense. Deliverance comes from the Lord; Thy blessing be upon Thy people. The Lord of hosts be with us; the God of Jacob be our high tower. O Lord of hosts, happy is the man that trusts in Thee. Save, O Lord; O King, answer us on the day that we call. Save Thy people, and bless Thine inheritance; tend them, and sustain them forever. Our soul has waited for the Lord; He is our help and our shield. For our heart rejoices in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Show us Thy lovingkindness, O Lord, and grant us Thy salvation. Arise for our help and redeem us for Thy mercy's sake. I am the Lord your God, who brought you out of the land of Egypt; open your mouth, and I shall grant you of My bounty. Happy is the people that fares thus, happy is the people whose God is the Lord. As for me, in Thy lovingkindness do I trust; my heart rejoices in Thy salvation. I will sing unto the Lord, because He hath dealt bountifully with me.

On Hoshana Rabba, add Psalm 100, page 273.

יֵשׁ לְמִנְצָח מְזִמּוֹר לְדָוִד:

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יְדָיו מְגִיד הַרְקִיעַ:

יּוֹם לְיוֹם יִבְיַע אָמַר וּלְיֵלָה לְלֵילָה יַחְוֶה־דַּעַת:

אֵין־אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:

בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבְקֶצֶה תֵּבֵל מְלִיהֶם

לְשֹׁמֵשׁ שֵׁם אֱהֵל בָּהֶם:

וְהוּא כִּחְתָּן יֵצֵא מִחֻפּתּוֹ יָשִׁישׁ כְּגִבּוֹר לָרוּץ אֶרֶץ:

מְקַצֶּה הַשָּׁמַיִם מוֹצֵאוֹ וְתַקּוּפָתּוֹ עַל־קִצּוֹתָם

וְאֵין נִסְתָּר מִחֻמּתּוֹ:

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ

עֲדוֹת יְהוָה נְאֻמָּנָה מַחְכִּימַת פִּתִּי:

פְּקוּדֵי יְהוָה יִשְׂרָיִם מְשַׁמְחֵי־לֵב

מַצּוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם:

יִרְאֵת יְהוָה טְהוֹרָה עֹמֶדֶת לְעַד

מְשַׁפְּטֵי־יְהוָה אֲמֶת צִדְקוֹ יִחְדּוּ:

הַנִּחַמְדִּים מְזַהֵב וּמְפַז רָב וּמְתוֹקִים מְדַבֵּשׁ וְנוֹפֶת צוּפִים:

נִם־עֲבָדֶיךָ נִזְהָר בָּהֶם בְּשֹׁמְרָם עֶקֶב רָב:

שְׂגִיאוֹת מִי־יָבִין מְנוֹסְתּוֹת נִקְנִי:

נִם מְגִדִּים חֲשׂוֹךְ עֲבָדֶיךָ אֶל־יִמְשְׁלֶרְבִי

אֹז אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רָב:

יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ

יְהוָה צוּרִי וְגֹאֲלִי:

PSALM 19. For the Leader, A Psalm of David.

The heavens declare the glory of God,
And the firmament shows His handiwork;

Day unto day expresses His greatness;
Night unto night makes Him known.

There is no speech, there are no words,
Their voice is not heard.

Yet their sway extends over all the earth,
And their message to the ends of the world.
In the heavens, He hath set a tent for the sun.

For the sun is as a bridegroom coming out of his chamber,
It rejoices as a strong man to run its course.

Its going forth is from one end of the heaven,
And its circuit unto the other;
Nothing is hidden from its heat.

The law of the Lord is perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is clear, enlightening the eyes.

The fear of the Lord is pure, enduring forever;
The judgments of the Lord are true,
They are righteous altogether;

More to be desired are they than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.

Moreover by them is Thy servant warned;
In keeping of them there is great reward.

What man can discern his own errors?
Clear me from hidden faults.

Keep back Thy servant also from wilful sins,
That they may not have dominion over me;
Then shall I be blameless,
And I shall be clear from great transgression.

May the words of my mouth
And the meditation of my heart
Be acceptable before Thee,
O Lord, my Rock, and my Redeemer.

לֵד לְדֹד בְּשֹׁנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּנְרָשֶׁהוּ וַיִּלְךָ:
 אֲבָרְכָה אֶת־יְהוָה בְּכָל־עַת תָּמִיד תִּהְיֶה לָּתוֹ בְּפִי:
 בִּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ:
 גִּדְּלוּ לַיהוָה אֹתִי וַנְּרוֹמָמָה שְׁמוֹ יִחַדּוּ:
 דְּרַשְׁתִּי אֶת־יְהוָה וְעֲנֵנִי וּמִכָּל־מְגֻרֹתַי הֲצִלֵּנִי:
 הִבִּיטוּ אֵלָיו וְנִקְּרוּ וּפְנִיָּהֶם אֲלִי־יִחַפְּרוּ:
 זֶה עֲנִי קָרָא וַיהוָה שָׁמַע וּמִכָּל צְרוּתָיו הוֹשִׁיעוּ:
 חָנָה מִלְּאֲד־יְהוָה סָבִיב לִירְאָיו וַיַּחֲלֹצֵם:
 טַעְמוּ וְרָאוּ כִּי טוֹב יְהוָה אֲשֶׁר־יִחַסְדֵּהֶם וַיַּחֲסֵהֶם:
 יֵרָאוּ אֶת־יְהוָה קְדוֹשִׁיו כִּי־אֵין מַחְסוֹר לִירְאָיו:
 כְּפִידִים רָשׁוּ וְרָעִבוּ וְדוֹרְשֵׁי יְהוָה לֹא־יִחַסְרוּ כָּל־טוֹב:
 לְכֹרֶבָּנִים שָׁמַע־לִי יֵרֵאת יְהוָה אֲלֵמֶדְכֶם:
 מִי־הָאִישׁ הִחְפֵּץ חַיִּים אֲהֵב יָמִים לְרֵאוֹת טוֹב:
 נָצַר לְשׁוֹנֵד מָרַע וּשְׁפָתֶיךָ מִדְּבַר מֶרְמָה:
 סוֹר מָרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרִדְּפֵהוּ:
 עֵינֵי יְהוָה אֲל־צַדִּיקִים וְאַזְנוֹיו אֲל־שׁוֹעֲתָם:
 פָּנֵי יְהוָה בַּעֲשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זָכָרָם:
 צַעֲקוּ וַיהוָה שָׁמַע וּמִכָּל־צְרוּתָם הֲצִילָם:
 קָרוֹב יְהוָה לְגֹשְׁבֵי־לֵב וְאֶת־דְּכֹאֵי־רוּחַ יוֹשִׁיעַ:
 רַבּוֹת רַעוֹת צַדִּיק וּמִכָּל־כֶּסֶם יַצִּילָנוּ יְהוָה:
 שֹׁמֵר כָּל־עֲצוֹמוֹתָיו אַחַת מִהֲנֶה לֹא נִשְׁבָּרָה:
 תְּמוֹתֶת רָשָׁע רָעָה וּשְׁנָאֵי צַדִּיק יִאֲשָׁמוּ:
 פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ וְלֹא יִאֲשָׁמוּ כָּל־הַחוֹסִים בּוֹ:

PSALM 34. A Psalm of David; when he changed his demeanor before Abimeleh who drove him away, and he departed.

I will bless the Lord at all times;

His praise shall continually be on my lips.

My soul shall glory in the Lord;

The humble shall hear of it and be glad.

O exalt the Lord with me,

And let us extol His name together.

I sought the Lord, and He answered me,

And delivered me from all my fears.

The humble looked unto Him and were radiant;

And their faces shall never be abashed.

Here is a poor man who cried out;

The Lord heard him and saved him from all his troubles.

The angel of the Lord encamps round about them that revere Him, and delivers them.

O try and you shall see that the Lord is good;

Happy is the man that takes refuge in Him.

O revere the Lord, you who are His holy ones;

For they who revere Him suffer no want.

They that deny Him may lack, and suffer hunger;

But they that seek the Lord shall not lack any good.

Come, you children, hearken unto me;

I will teach you the fear of the Lord.

Who is the man that loves life,

And desires long life, filled with joy?

Then keep your tongue from evil,

And your lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

The face of the Lord is against them that do evil,

To cut off their memory from the earth.

The eyes of the Lord are toward the righteous,

And His ears are open unto their cry.

They cried, and the Lord heard them,

And delivered them out of all their troubles.

The Lord is nigh unto them that are of a broken heart,

And saveth such as are of a contrite spirit.

Many are the misfortunes of the righteous,

But the Lord delivereth him out of them all.

He protecteth all his limbs; not one of them is broken.

Evil shall destroy the wicked;

And they that hate the righteous shall suffer punishment.

The Lord redeemeth the soul of His servants;

And none shall be condemned who trust in Him.

צ' תפלה למשה איש־האלהים.

אֲדֹנֵי מַעֲוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר:
בְּטָרֶם הָרִים יָלְדוּ וּתְחֹלֵל אָרֶץ וּתְבַל
וּמַעֲוֹלָם עַד־עוֹלָם אַתָּה אֵל:

תָּשָׁב אֲנוֹשׁ עַד־דָּבָא וּתְאֹמַר שׁוּבוּ בְנֵי־אָדָם:
כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אַתְּמוֹל כִּי יַעֲבֹר
וּאֲשִׁמוּרָה בְּלִילָה:

זְרַמְתָּם שָׁנָה יְהִיו בְּבִקְרָא כְּחֹצִיר יִחְלַף:
בְּבִקְרָא יִצִּיץ וּחְלַף לְעָרֵב יְמוֹלֵל וַיִּבֶשׁ:
כִּי־כָלֵינוּ בְּאַפְּךָ וּבְחַמְתְּךָ נִבְהָלָנוּ:
שָׁתָה עֲוֹנֹתֵינוּ לִנְגִיךָ עֲלֵמָנוּ לְמֹאֹר פְּנִיךָ:
כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרַתְךָ כָּלֵינוּ שָׁנִינוּ כְּמִוְהָנָה:
יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׁבַע־יָמִים שָׁנָה וְאִם בְּגִבּוֹרוֹת שְׁמוֹנִים שָׁנָה:
וְרַהֲבָם עָמַל וְאִנּוּ כִּי־נָו חֵישׁ וַיִּנְעָפָה:
מִי־יִוָּדַע עַז אַפְּךָ וּכְיֹדְאֶתְךָ עִבְרַתְךָ:
לְמִנּוֹת יָמֵינוּ בֶּן הַדּוֹעַ וְנִבְיֵא לִבָּב חֲכָמָה:
שׁוּבָה יְהוָה עַד־מָתִי וְהַנָּחֵם עַל־עֲבֻרֶיךָ:
שִׁבְעֵנוּ בְּבִקְרָא חֲסִידְךָ וְנִרְנָנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ:
שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ שְׁנוֹת רָאִינוּ רָעָה:
יִרְאָה אֶל־עֲבֻרֶיךָ פִּיעֲלֶךָ וְהִדְרֶךָ עַל־בְּנֵיהֶם:
וַיְהִי נָעַם אֲדֹנֵי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ:

PSALM 90. A Prayer of Moses, the Man of God.

Lord, Thou hast been our dwelling-place in all generations.

Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting, Thou art God.

But as for man, Thou turnest him back unto dust,
And sayest: 'Return, ye children of men.'

For a thousand years in Thy sight
Are but as a day that is past,
And as a watch in the night.

Thou carriest men away as with a flood; they are like moss;
They are like grass that grows in the morning.

In the morning it flourishes and grows up;
In the evening it is cut down and withers.

Truly we perish by reason of Thy displeasure,
And are overwhelmed by Thy wrath;

For Thou hast set our iniquities before Thee,
Our secret sins in the light of Thy presence.

Yea, all our days pass away because of Thy displeasure;
We bring our years to an end as a sigh.

The days of our years are but three-score years and ten,
Or by reason of strength four-score.

Yet is their pride but travail and vanity;
For speedily our life is over and we vanish.

Who knows the power of Thy wrath?
And how fearful is Thine anger!

Teach us, therefore, to number our days,
That we may get us a heart of wisdom.

Return unto us, O Lord; how long wilt Thou be wroth?
O relent Thee concerning Thy servants.

Give us abundantly every morning of Thy lovingkindness,
That we may rejoice and be glad all our days.

Gladden us according to the days wherein Thou hast
afflicted us,

The years wherein we have seen sorrow.

Let Thy work be revealed unto Thy servants,
And Thy glory unto their children.

And let Thy graciousness, O Lord our God, be upon us;
Establish Thou also the work of our hands for us;
Yea, the work of our hands establish Thou it.

תהלים צ"א

יֵשֶׁב בְּסֶתֶר עָלְיוֹן בְּצֵל שְׁדֵי יִתְלוֹן:
 אָמַר לַיהוָה מַחְסִי וּמַצֻּדָּתִי אֱלֹהֵי אֲבֹטֹחַבוֹ:
 כִּי הוּא יִצְלֵךְ מִפֶּחַ יְקוֹשׁ מְדַבֵּר הוֹוֹת:
 בְּאַבְרָתוֹ יִסֹּד לָךְ וּתְחַת־כְּנָפָיו תַּחֲסֶה
 צָנָה וְסַחָרָה אָמְתוֹ:
 לֹא־תִירָא מִפֶּחַד־לִיָּלָה מַחֵץ יַעוֹף יוֹמָם:
 מְדַבֵּר בְּאָפֶל יִהְיֶךְ מִקְטֹב יִשׁוּד צְהֲרָיִם:
 יַפֵּל מִצְדָּךְ אֵלֶיךָ וּרְבֵבָה מִימִינֶךָ
 אֵלֶיךָ לֹא יִנָּשׁ:
 רַק בְּעֵינַיֶיךָ תִּבְטֹחַ וְשִׁלַּמְתָּ רְשָׁעִים תִּרְאֶה:
 כִּי־אָמַתָּה יְהוָה מַחְסִי עָלְיוֹן שְׁמֹתָ מְעוֹנֶךָ:
 לֹא־תִאָּנֶה אֵלֶיךָ רָעָה וְנָנַע לֹא־יִקְרַב בְּאַהֲלֶךָ:
 כִּי מִלֹּאֲבִיו יִצְוֶה־לָּךְ לִשְׁמֹרְךָ בְּכָל־דֶּרֶכֶיךָ:
 עַל־כַּפָּיִם יִשְׁאֹנֶנְךָ פֶּדֶתֶנְךָ בְּאָבֶן רִגְלֶךָ:
 עַל־שֹׁחַל וּפֶתֶן תִּדְרֹךְ תִּרְמַס כַּפִּיר וְתַנִּין:
 כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ אֲשַׁנְּבֶהוּ כִּי־יִדַּע שְׁמִי:
 יִקְרָאֵנִי וְאַעֲנֶהוּ עֲמוּ אֲנֹכִי בְצָרָה
 אַחֲלָצְהוּ וְאַכְבֶּדְהוּ:
 אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:
 אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

PSALM 91

Dwelling in the shelter of the Most High,
Abiding under the protection of the Almighty,

I say of the Lord:

'He is my refuge and my fortress,

My God, in whom I trust.'

He will deliver you from the snare of the fowler,
And from the destructive pestilence.

He will cover you with His pinions,

And under His wings shall you take refuge;

His truth is a shield and armor.

You shall not be afraid of the terror by night,
Nor of the arrow that flies by day;

Of the pestilence that stalks in darkness,

Nor of the destruction that ravages at noonday.

A thousand may fall at your side,

And ten thousand at your right hand;

But it shall not come near you.

You shall behold only with your eyes,

And see the recompense of the wicked.

Because you have made the Lord your fortress,

And the Most High your refuge,

No evil shall befall you,

Neither shall any plague come near your tent.

For He will give His angels charge over you,

To guard you in all your ways.

They shall bear you upon their hands,

Lest you strike your foot against a stone.

You shall tread upon the lion and asp,

You shall trample on the young lion and serpent.

'Because he has set his love upon Me, I will deliver him;

I will protect him because he has known My name.

He shall call upon Me, and I will answer him:

I will be with him in trouble;

I will rescue him and bring him to honor.

I will give him abundance of long life,

And he shall witness My salvation.'

תהלים קל"ה

הָלְלוּהָ. הָלְלוּ אֶת־שֵׁם יְהוָה הָלְלוּ עַבְדֵי יְהוָה:
שְׁעוּמָדִים בְּבֵית יְהוָה בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ:
הָלְלוּהָ בִיטוֹב יְהוָה וְאִמְרוּ לְשִׁמּוֹ כִּי נָעִים:
כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:
כִּי אָנִי יָדַעְתִּי כִּי גָדוֹל יְהוָה וְאִדְּגִינוּ מִכָּל־אֱלֹהִים:
כָּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה בְּשָׁמַיִם וּבָאָרֶץ
בַּיָּמִים וּבְלַתְהֻמוֹת:
מַעַלָּה נְשָׂאִים מִקְצֵה הָאָרֶץ
בָּרָקִים לַמָּטָר עָשָׂה מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו:
שֹׁהֲבָה בְּכוֹרֵי מִצְרַיִם מֵאָדָם עַד־בְּהֵמָה:
שִׁלַּח אוֹתוֹת וּמִפְתִּים בְּתוֹכֵכֵי מִצְרַיִם
בַּפֶּרֶעַה וּבְכָל־עַבְדָּיו:
שֹׁהֲבָה גּוֹיִם רַבִּים וְהִרְגוּ מְלָכִים עֲצוּמִים:
לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי וּלְעֹוג מֶלֶךְ הַבָּשָׁן
וְלִכְלָל מִמְּלָכוֹת כְּנָעַן:
וְנָתַן אֶרֶצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ:
יְהוָה שִׁמְךָ לְעוֹלָם יְהוָה זִכְרֶךָ לְדֹר־דֹּר:
כִּי־יִדְרִין יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם:
עַצְבֵי הַגּוֹיִם כִּסְף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:
פָּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינִים לָהֶם וְלֹא יֵרְאוּ:
אֲנָשִׁים לָהֶם וְלֹא יֵאָזִינוּ אַף אִי־יִשְׁרוּן בְּפִיהֶם:
כְּמוֹתָם יִהְיוּ עֹשִׂיהֶם כָּל אֲשֶׁר־בָּטַח בָּהֶם:

PSALM 135

Hallelujah. Praise the name of the Lord;
Give praise, ye servants of the Lord,

Who stand in the house of the Lord,
In the courts of the house of our God.

Praise the Lord, for the Lord is good;
Sing praise unto His name, for it is pleasant.

For the Lord hath chosen Jacob for Himself,
And Israel for His own treasure.

Indeed I know that the Lord is great,
That our Lord is above all who are worshipped as gods.

Whatever the Lord desireth, He performeth,
In heaven and earth, in the seas and all deeps;

He causeth mists to arise from the ends of the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of His store-houses.

He smote the first-born of Egypt,
Both of man and beast.

He sent signs and wonders into the midst of Egypt,
Upon Pharaoh, and upon all his servants.

He conquered many nations,
And struck down mighty kings;

Sihon, king of the Amorites, and Og, king of Bashan,
And all the kingdoms of Canaan;

And gave their land for a heritage,
A heritage unto Israel His people.

"Lord" is Thy name for ever;
As Lord art Thou known throughout all generations.

For the Lord shall judge His people,
And have compassion upon His servants.

The idols of the heathens are mere silver and gold,
The work of men's hands.

They have mouths, but they speak not;
Eyes have they, but they see not;

They have ears, but they hear not;
Neither is there any breath in their mouths.

They that make them shall become like unto them;
Yea, every one that trusts in them.

בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה

בֵּית אֶהְרֹן בָּרְכוּ אֶת־יְהוָה

בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה

יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה:

בָּרוּךְ יְהוָה מְצִיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם. הִלְלוּיָהּ:

תהלים קל"ז

הוֹדוּ לַיהוָה כִּי־טוֹב בִּי לְעוֹלָם חֲסִדּוֹ:

הוֹדוּ לַאלֹהֵי הָאֱלֹהִים בִּי לְעוֹלָם חֲסִדּוֹ:

הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים בִּי לְעוֹלָם חֲסִדּוֹ:

לַעֲשֵׂה נִפְלְאוֹת וְדָלוֹת לְבָדּוֹ בִּי לְעוֹלָם חֲסִדּוֹ:

לַעֲשֵׂה הַשְׁמָיִם בְּתַבּוּנָה בִּי לְעוֹלָם חֲסִדּוֹ:

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם בִּי לְעוֹלָם חֲסִדּוֹ:

לַעֲשֵׂה אוֹרִים וְדָלִים בִּי לְעוֹלָם חֲסִדּוֹ:

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם בִּי לְעוֹלָם חֲסִדּוֹ:

אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה בִּי לְעוֹלָם חֲסִדּוֹ:

לְמַכָּה מִצְרַיִם בְּבָכוֹרֵיהֶם בִּי לְעוֹלָם חֲסִדּוֹ:

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם בִּי לְעוֹלָם חֲסִדּוֹ:

בְּיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה בִּי לְעוֹלָם חֲסִדּוֹ:

לְגֹרֵר יַם־סוּף לְגֹגְרִים בִּי לְעוֹלָם חֲסִדּוֹ:

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ בִּי לְעוֹלָם חֲסִדּוֹ:

O house of Israel, bless the Lord;

O house of Aaron, bless the Lord;

O house of Levi, bless the Lord;

You that revere the Lord, bless the Lord.

Blessed be the Lord from Zion,

Who dwelleth at Jerusalem. Hallelujah.

PSALM 136

O give thanks unto the Lord, for He is good,
For His lovingkindness endureth forever.

O give thanks unto the God of gods,
For his lovingkindness endureth forever.

O give thanks unto the Lord of lords,
For His lovingkindness endureth forever,

To Him who alone doeth great wonders,
For His lovingkindness endureth forever;

To Him that by understanding made the heavens,
For His lovingkindness endureth forever;

To Him that spread forth the earth above the waters,
For His lovingkindness endureth forever;

To Him that made the great lights,
For His lovingkindness endureth forever;

The sun to rule by day,
For His lovingkindness endureth forever;

The moon and stars to rule by night,
For His lovingkindness endureth forever;

To Him that smote Egypt through their first-born,
For His lovingkindness endureth forever;

And brought out Israel from among them,
For His lovingkindness endureth forever;

With a strong hand, and with an outstretched arm,
For His lovingkindness endureth forever;

To Him who divided the Red Sea,
For His lovingkindness endureth forever;

And made Israel to pass through it,
For His lovingkindness endureth forever;

וְנִצֵּר פְּרָעָה וַחֲלִילוּ בַיַּמ־סוּף כִּי לַעֲוֹלָם חֲסָדוֹ:
 לְמוֹלִיד עֲמוֹ בַּמִּדְבָּר כִּי לַעֲוֹלָם חֲסָדוֹ:
 לְמַכָּה מְלָכִים וְדָלִים כִּי לַעֲוֹלָם חֲסָדוֹ:
 וַיַּהֲרֹג מְלָכִים אֲדִירִים כִּי לַעֲוֹלָם חֲסָדוֹ:
 לְסִיחֹן מֶלֶךְ הָאֲמֹרִי כִּי לַעֲוֹלָם חֲסָדוֹ:
 וּלְעֹז מֶלֶךְ הַבְּשָׁן כִּי לַעֲוֹלָם חֲסָדוֹ:
 וַנִּמְן אֶרֶצָם לְנַחֲלָה כִּי לַעֲוֹלָם חֲסָדוֹ:
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לַעֲוֹלָם חֲסָדוֹ:
 שְׁבַשְׁפָּלָנוּ זָכָר לָנוּ כִּי לַעֲוֹלָם חֲסָדוֹ:
 וַיִּפְרֹקֵנוּ מִצָּרֵינוּ כִּי לַעֲוֹלָם חֲסָדוֹ:
 נָתַן לָחֶם לְכָל-בָּשָׂר כִּי לַעֲוֹלָם חֲסָדוֹ:
 הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לַעֲוֹלָם חֲסָדוֹ:

תהלים ל"ג

רָנְנוּ צְדִיקִים בַּיהוָה לְיִשְׂרָאֵל נְאֻה תְּהִלָּה:
 הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֶבֶל עֲשׂוֹר וּמְרִירָלוֹ:
 שִׁירוּ לוֹ שִׁיר חֲדָשׁ הִטִּיבוּ גִּיט בַתְּרוּעָה:
 כִּי־יִשָּׂר וְיִבְרַח־יְהוָה וְכָל־מַעֲשָׂהוּ בְּאִמּוֹנָה:
 אֱהִיב צִדְקָה וּמִשְׁפָּט חֲסֵד יְהוָה מְלֵאָה הָאָרֶץ:

But overthrew Pharaoh and his host in the Red Sea,
For His lovingkindness endureth forever;

To Him who led His people through the wilderness.
For His lovingkindness endureth forever;

And conquered great kings,
For His lovingkindness endureth forever;

And struck down mighty kings,
For His lovingkindness endureth forever;

Sihon, king of the Amorites,
For His lovingkindness endureth forever;

And Og, king of Bashan,
For His lovingkindness endureth forever;

And gave their land for a heritage,
For His lovingkindness endureth forever;

A heritage to Israel His servant,
For His lovingkindness endureth forever;

Who remembered us in our low estate,
For His lovingkindness endureth forever;

And hath redeemed us from our foes,
For His lovingkindness endureth forever;

Who giveth food to all creatures,
For His lovingkindness endureth forever.

O give thanks unto the God of heaven,
For His lovingkindness endureth forever.

PSALM 33

Rejoice in the Lord, O ye righteous,
It is befitting for the upright to praise Him.

Give thanks unto the Lord with the harp,
Sing praises unto Him with the ten stringed psaltery.

Sing unto Him a new song;
Play skillfully amid songs of joy,

For the word of the Lord is just,
And all His work is truth.

He loveth righteousness and justice;
The earth is full of the lovingkindness of the Lord.

בְּדַבֵּר יְהוָה שְׁמַיִם נַעֲשׂוּ וּבָרוּחַ פָּיו כָּל־צָבָאָם:
 בָּנִים בְּנֵד מִי הָיִם נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת:
 יִירָאוּ מִיְּהוָה כָּל הָאָרֶץ מִמֶּנּוּ יִגְוְרוּ כָּל־יֹשְׁבֵי תִבְלָה:
 כִּי הוּא אָמַר וַיְהִי הוּא־צִוָּה וַיַּעֲמֵד:
 יְהוָה הִפְרִיר עֲצַת גּוֹיִם הֵנִיא מַחֲשָׁבוֹת עַמִּים:
 עֲצַת יְהוָה לְעוֹלָם תַּעֲמֵד מַחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר:
 אֲשֶׁר־יִהְיֶה אֲשֶׁר־יְהוָה אֱלֹהָיו הָעַם בָּחַר לְנִחְלָה לּוֹ:
 מִשְׁמַיִם הִבִּיט יְהוָה רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:
 מִמְּכוֹרֶשְׁבֹתוֹ הִשְׁנִיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:
 הִיצִיר יָחֵד לָבָם הִמְבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:
 אֵין הִמְלִיךְ נוֹשֵׁעַ בְּרַב־חַיִּל גִּבּוֹר לֹא־יִנָּצַל בְּרַב־כֹּחַ:
 שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרַב חֵילוֹ לֹא יִמְלֹט:
 הִנֵּה עֵין יְהוָה אֶל־יִרְאָיו לְמַיְחָלִים לְחֶסֶדוֹ:
 לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעֵב:
 נַפְשָׁנוּ חֲכָתָה לִיהוָה עֲזָרְנוּ וּמִגִּנָּנוּ הוּא:
 כִּי־בֹ יִשְׁמַח לְבָנוּ כִּי בִשֵּׁם קֹדֶשׁוֹ בִּטְחָנוּ:
 יִהְיֶה־חֶסֶדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:

By the word of the Lord were the heavens made,
And all the host of them by His command.

He gathereth the waters of the sea as a heap;
He layeth up the deeps in the store-houses.

Let all the earth revere the Lord;
Let all the inhabitants of the world stand in awe of Him.

For He spoke, and the world came into being;
He commanded, and it stood firm.

The Lord bringeth the design of the heathens to naught;
He maketh their thoughts to be of no effect.

The counsel of the Lord standeth forever,
The thoughts of His heart to all generations.

Happy is the people whose God is the Lord;
The people whom He hath chosen for His possession.

The Lord looketh down from heaven;
He beholdeth all the children of men.

From the place of His habitation,
He gazeth upon all the inhabitants of the earth;

He that fashioneth the hearts of them all,
Giveth heed to all their doings.

A king is not saved by the greatness of power;
A mighty man is not delivered by sheer strength.

A horse is a vain thing for safety;
Neither does it afford escape by its great strength.

Behold, the eye of the Lord is upon them that revere Him,
Upon them that hope in His mercy,

To deliver them from death,
And to keep them alive in famine.

Our soul still waits for the Lord;
He is our help and our shield.

For in Him does our heart rejoice,
For we trust in His holy name.

Let Thy lovingkindness, O Lord, be upon us,
For our hope is in Thee.

תהלים צ"ב

מזמור שיר ליוסף השבתי:

טוב להודות ליהוה ולומר לשמך עליון:
להגיד בבקר חסדך ואמונתך בלילות:
עלי-עשור ועלי-נגל עלי הניון בכנור:
כי שמחתני יהוה בפעלך במעשי ידיך ארנן:
מהגדלו מעשיך יהוה מאד עמקו מחשבתך:
אשר-בער לא ידע וכסיל לא-יבין את-זאת:
בפרח רשעים כמרעשב ויצאו כל-פעלי און
להשמידם עדי-עד: להשמדם עדי-עד:
ואתה מרום לעלם יהוה: ואתה מרום לעלם יהוה:
כי הנה איביך יהוה כיהנה איביך יאבדו
יתפרדו כל-פעלי און: יתפרדו כל-פעלי און:
ותרם כראים קרני בלתי בשמן רענן:
ותבט עיני בשורי בקמים עלי מרעים
תשמענה אזני: תשמענה אזני:
צדיק בתמר יפרח כארז בלבנון ישגה:
שתולים בבית יהוה בחצרות אלהינו יפריחו:
עוד ינובון בשיבה דשנים ורעננים יהיו:
להגיד ביישר יהוה צורי ולא-עולתה בו:

PSALM 92

A Psalm, a Song. For the Sabbath Day.

It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High;

To declare Thy lovingkindness each morning,
And Thy faithfulness every night,

With an instrument of ten strings and the lute,
With sacred music upon the harp.

For Thou, O Lord, hast made me rejoice in Thy work;
I will glory in the works of Thy hands.

How great are Thy deeds, O Lord!
Thy thoughts are very deep.

The ignorant man does not know,
Nor does the fool understand this —

The wicked may spring up as the grass,
And the workers of iniquity may flourish,
Only to be destroyed forever.

But Thou, O Lord, shalt be exalted forever.

For lo, Thine enemies, O Lord,
For lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.

But Thou dost raise me to high honor;
I am anointed with fragrant oil.

Mine eyes have seen the defeat of my foes,
Mine ears have heard the doom of evil doers
That rise up against me.

The righteous shall flourish like the palm tree,
And grow mighty like a cedar in Lebanon.

Planted in the house of the Lord,
They shall flourish in the courts of our God.

Even in old age they shall bring forth fruit,
They shall be full of vigor and strength,

Declaring that the Lord is just,
My Rock in whom there is no unrighteousness.

צ"ג יהיה מלך גאות לבש לבש יהיה עז התאמר

א-ת-כ-ו-ן ת-ב-ל ב-ל-ת-מ-ו-ט:

נכון בסוף מאז מעולם אהה:

נִשְׂאוּ נָהָרוֹת יְהוָה נִשְׂאוּ נָהָרוֹת קוֹלָם

ישאו נהרות דבאים:

מְקִלּוֹת מַיִם רַבִּים אֲדִירִים מְשֻׁבְּרִים

אֲדִיר בַּמָּרוֹם יְהוָה:

עֲדַתְיָ נֶאֱמְנוּ מְאֹד לְבֵיתָּ נֶאֱוָה-קֹדֶשׁ יִהְיֶה לְאַרְךָ יָמִים:

יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם

” מברך מעתה ועד-עולם: ממזרח-שמש עד-מבוא

מְהֵלֵל שֵׁם יי: רַם עַל-כָּל-גּוֹיִם יי עַל הַשָּׁמַיִם כְּבוֹדוֹ:

”שִׁמְךָ לְעוֹלָם” וְזִכְרְךָ לְדֹר-וָדֹר: ”בְּשָׁמַיִם הַכִּין

כִּסְאוֹ וּמַלְכוּתוֹ בְּכֹל מַשְׁלָה: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל

דִּאֲרֵץ וַיֹּאמְרוּ בְּנוֹת י"י מֶלֶךְ: י"י מֶלֶךְ י"י מֶלֶךְ י"י מֶלֶךְ י"י מֶלֶךְ

לְעֵלָם וָעֶד: יי מֶלֶךְ עוֹלָם וָעֶד אֲבָדוֹ גּוֹיִם מֵאֶרֶץ: יי

הפיר עצת גוים הניא מחשבות עמים: רבות מחשבות

בְּלִבְאִישׁ וַעֲצַת יי היא תָּקוּם: עֲצַת יי לְעוֹלָם תַּעֲמֹד

מִחְשָׁבוֹת לְבוֹ לְדָר וְדָר: כִּי הוּא אָמַר וַיְהִי הוּא-צֶוְהָה

וַיַּעֲמֵד: כִּי־בָחַר יי בְּצִיּוֹן אֲמָהָ לְמוֹשָׁב לוֹ: כִּי־יַעֲקֹב בָּחַר

לו יה ישראל לסגלתו: כי לא יטש יי עמו וינחלתו לא

יְעֻזֹב: וְהוּא רַחוּם יִכַּפֵּר עֲוֹן וְלֹא-יִשְׁחִית וְהִרְבָּה לְהָשִׁיב

אִפּוֹ וְלֹא-יָעִיר כָּל-תַּחֲמָתוֹ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם-

קראנו:

PSALM 93

The Lord reigneth; He is robed in majesty;
The Lord is robed, He hath girded Himself with strength.

Now is the earth firmly established; it shall not be moved.
Thy throne is established of old; Thou art from everlasting.

The waters lift up their voices, O Lord,
The waters lift up their roaring;

Yet above the voices of many waters,
Above the breakers of the sea, Thou, O Lord, art mighty.

Thy law is true and unfailing;
Holiness is becoming to Thy house, O Lord, forevermore.

May the glory of the Lord endure forever; let the Lord rejoice in His works. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun unto its setting, the Lord's name is to be praised. The Lord is high above all nations. His glory is above the heavens; O Lord, Thy name endureth forever; Thou art Lord for all generations. The Lord hath established His throne in the heavens; and His kingdom ruleth over all. Let the heavens be glad, and let the earth rejoice; and let them say among the nations: 'The Lord reigneth.' The Lord is King, the Lord was King, the Lord shall be King for ever and ever. The Lord is King for ever and ever; the heathens are perished out of His land. The Lord bringeth the design of the heathens to naught; He maketh their thoughts of no effect. Many are the thoughts in a man's heart; but it is the Lord's counsel that shall stand. The counsel of the Lord standeth forever, the thoughts of His heart to all generations. For He spoke, and the world came into being; He commanded, and it stood firm. For the Lord hath chosen Zion; He hath desired it for His habitation. For the Lord hath called Jacob unto Himself, and Israel for His own treasure. For the Lord will not cast off His people nor will He forsake His inheritance. But He, being full of compassion, forgiveth iniquity, and destroyeth not; yea, often He turneth His anger away, and doth not stir up all His wrath. Save us, O Lord; O King answer us on the day that we call.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ | עוֹד יִהְיֶה לְךָ סֵלָה: |
 אֲשֶׁר הָעָם שִׁפְכָה לוֹ | אֲשֶׁר הָעָם שִׁי אֱלֹהָיו:

תהלים קמ"ה

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ | וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 בְּכִלְיוֹם אֲבָרְכֶךָ | וְאַהֲלֶלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 גָּדוֹל יְיָ וּמֶהָלָל מְאֹד | וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
 דֹּדַר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ | וְגִבּוֹרֶתְךָ יִגִּידוּ:
 הִדְר כְּבוֹד הַדָּוָה | וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וַעֲזֹז נִזְרָאֲתֶיךָ יֹאמְרוּ | וְגִדֻלָּתְךָ אֲסַפְּרָנָה:
 זָכַר רַב־טוֹבָךָ יִבְיְעוּ | וְצִדְקָתְךָ יִרְגְּנוּ:
 חֲנוּן וְרַחוּם יְהוָה | אַרְךְ אֲפִים וְגִדֻל־חֶסֶד:
 טוֹב־יְהוָה לְכָל | וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדוֹךָ יְהוָה כָּל־מַעֲשֵׂיךָ | וְחִסְדֶּיךָ יִבְרָכֶכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ | וְגִבּוֹרֶתְךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבִנֵי־הָאָדָם גִּבּוֹרֶתְךָ | וְכְבוֹד הִדְר מַלְכוּתְךָ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים | וּמִמְשָׁלְתְךָ בְּכָל־דֹּדַר וָדוֹר:
 סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים | וְזִקְקָה לְכָל־הַכְּפוּפִים:
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ. | וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵם אֶת־יָדְךָ | וּמִשְׁבִּיעַ לְכָל־יְחִי רָצוֹן:

Happy are they that dwell in Thy house;
They will ever praise Thee.

Happy is the people who thus fare;
Yea, happy is the people whose God is the Lord.

PSALM 145

A Psalm of praise; of David.

I will extol Thee, my God, O King,
And I will bless Thy name for ever and ever.

Every day will I bless Thee,
And I will praise Thy name for ever and ever.
Great is the Lord, and highly to be praised;
His greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.
On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.
And men shall proclaim the might of Thy tremendous acts;
And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.
The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall praise Thee, O Lord,
And Thy faithful ones shall bless Thee.
They shall declare the glory of Thy kingdom,
And talk of Thy might;

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.
Thy kingdom is an everlasting kingdom,
And Thy dominion endureth throughout all generations.

The Lord upholdeth all who fall,
And raiseth up all who are bowed down.
The eyes of all look hopefully to Thee,
And Thou givest them their food in due season.
Thou openest Thy hand,
And satisfiest every living thing with favor.

צדיק יהוה בכל־דרך־ביו וחסיד בכל־מעשיו:
 קרוב יהוה לכל־קראיו לכל אשר יקראהו באמת:
 רצון־ראיו יעשה ואת־שונעתם ישמע ויושיעם:
 שומר יהוה את־כל־אהביו ואת כל־הרשעים ישמיד:
 תהלת יהוה ידבר־פי ויברך כל־בשר שם קדשו
 לעולם ועד:

וְאֵנְחֵנוּ בְּרֹךְ יְהוָה מַעֲמָהּ וְעַד־עוֹלָם. הִלְלוּיָהּ:

תהלים קמ"ו

הִלְלוּיָהּ הִלְלִי נַפְשִׁי אֶת־יְהוָה:
 אֲהַלֵּלָהּ יְהוָה בְּחַיִּי אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:
 אֶל־תִּבְטְחוּ בְּנֵי־יָם בְּכִן־אָדָם שְׂאִין לוֹ תִשׁוּעָה:
 תִּצַּא רֹחוֹ ויָשָׁב לְאֲדָמָתוֹ בְּיוֹם הַהוּא אָבְדוּ עֲשָׂתָנָתוֹ:
 אֲשֶׁר־יִשְׂאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל־יְהוָה אֱלֹהָיו:
 עֲשֵׂה שָׁמַיִם וָאָרֶץ אֲתֵּהִים וְאֶת־כָּל אֲשֶׁר־בָּם
 הַשֶּׁמֶר אָמַת לְעוֹלָם:

עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים נָתַן לָחֶם לָרַעֲבִים

יְהוָה מַתִּיר אֲסוּרִים:

יְהוָה פָּקַח עֵינִים יְהוָה זָקַף כְּפוּפִים

יְהוָה אָהָב צְדִיקִים:

יְהוָה שָׁמַר אֶת־נָרִים יָתוֹם וְאֶלְמָנָה יַעֲזוֹד

וְדָרָךְ רָשָׁעִים יַעֲזוֹת:

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is near unto all who call upon Him,
To all who call upon Him in truth.

He will fulfill the desire of them that revere Him;
He will also hear their cry, and will save them.

The Lord preserveth all them that love Him;
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;
Let all men bless His holy name for ever and ever.

We will bless the Lord
From this time forth and for ever. Hallelujah.

PSALM 146

Hallelujah. Praise the Lord, O my soul.

I will praise the Lord as long as I live;
I will sing praises unto my God while yet I have breath.

Put not your trust in princes,
In a mere man in whom there is no help.

When his breath departs, he returns to dust,
In that very day his thoughts perish.

Happy is he whose help is the God of Jacob,
Whose hope is in the Lord his God,

Who made heaven and earth,
The sea, and all that is within;
Who keepeth faith forever;

Who rendereth justice for the oppressed,
Who giveth bread to the hungry;
The Lord setteth the captives free.

The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous.

The Lord protecteth the strangers;
He upholdeth the fatherless and the widow;
But the way of the wicked He doth confuse.

The Lord shall reign forever.
Thy God, O Zion, shall be Sovereign unto all generations.
Hallelujah.

תהלים קמ"ז

הַלְלוּ־יָהּ. כִּי־טוֹב וּמָרָה אֱלֹהֵינוּ כִּי־נַעֲשִׂים נֶאֱמָה תְהִלָּה:
 בָּנָה יְרוּשָׁלַיִם יְהוָה נִדְחֵי יִשְׂרָאֵל יִכְנָס:
 הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחֲבֵשׁ לַעֲצָבוֹתָם:
 מוֹנֶה מִסָּפֶר לַכּוֹכָבִים לְכָל־שְׁמוֹת יִקְרָא:
 גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לַחֲבוּנָתוֹ אֵין מִסָּפֶר:
 מְעוֹדֵד עֲנוּיִם יְהוָה מִשְׁפִּיל רָשָׁעִים עַד־אָרֶץ:
 עָנּוּ לַיהוָה בְּתוֹדָה וּמָרוּ לְאֱלֹהֵינוּ בְּכִנּוּר:
 הַמְכַסֶּה שָׁמַיִם בְּעָנִים הַמְכִּין לְאָרֶץ מָטָר:
 הַמַּצְמִיחַ הָרִים חֲצִיר:

נוֹתֵן לְבֹהֶמָה לַחֲמָה לְבָנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ:
 לֹא בְגִבוּרַת הַסּוּס יִחַפֵּץ לֹא־בִשְׁוִקֵי הָאִישׁ יִרְצֶה:
 רוֹצֶה יְהוָה אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לַחֲסִידוֹ:
 שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:
 כִּי־יִחַזַּק בְּרִיחֵי שַׁעֲרֶיךָ בְּרֹךְ בְּגִיד בְּקֶרְבֶּךָ:
 הַשֶּׁם־נָבֹלֵךְ שְׁלוֹם חֵלֶב חֲטִיִּם יִשְׁפִיעֶךָ:
 הַשֵּׁלַח אֶמְרָתוֹ אָרֶץ עַד־מִהֲרָה יִרוּץ וְדָבָר:
 הַנֶּתֵּן שֶׁלֶג בַּצֶּמֶר כַּפּוֹר כַּאֲפֹר יַפְיֹר:
 מִשְׁלֵיךְ קָרְחוֹ כַּפְתִּים לַפָּנִי קָרְחוֹ מִי יַעֲמֹד:
 יִשְׁלַח וְדָבָר וַיִּמָּסּ יֹשֵׁב רוּחוֹ יִזְלַרְמִים:
 מַגִּיד דְּבָרָיו לִיעֶקֶב חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
 לֹא עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בְּלִי־דָעוּם. הַלְלוּ־יָהּ:

PSALM 147

Hallelujah. It is good to sing praises unto our God;
It is pleasant and befitting to praise Him.

The Lord restoreth Jerusalem,

He gathereth together the dispersed of Israel;

He healeth the broken in heart, binding up their wounds.

He counteth the number of the stars;

He calleth them all by their names.

Great is our Lord, and mighty in power;

His understanding is infinite.

The Lord upholdeth the humble;

He bringeth low the wicked to the very ground.

Sing unto the Lord with thanksgiving,

Sing praises upon the harp unto our God.

He covereth the heaven with clouds,

He prepareth rain for the earth,

He maketh grass to grow on the hills.

He giveth to the beast its food,

And to the young ravens when they cry.

He delighteth not in the strength of the horse;

Nor taketh pleasure in the vigor of man.

The Lord taketh pleasure in them that revere Him,

In them that hope for His mercy.

Glorify the Lord, O Jerusalem; praise thy God, O Zion.

For He hath made strong the bars of thy gates;

He hath blessed thy children within thee.

He maketh peace within thy borders;

He giveth thee abundantly of the fat of wheat.

He sendeth out His commandment to the earth;

His word goeth speedily forth.

He giveth snow like wool,

He scattereth hoar-frost like ashes.

He casteth forth His ice like morsels;

Before His cold, the waters congeal.

He sendeth forth His word and melteth them;

He causeth His wind to blow, and the waters flow.

He declareth His commandments unto Jacob,

His statutes and His ordinances unto Israel.

He hath not dealt so with the heathen peoples,

Nor have they known His ordinances. Hallelujah.

תהלים קמ"ח

הַלְלוּיָהּ:

הָלְלוּ אֱתֵי-יְהוָה מִן-הַשָּׁמַיִם הָלְלוּהוּ בַּמְרוֹמִים:
הָלְלוּהוּ כָּל-מַלְאָכָיו הָלְלוּהוּ כָּל-צָבָאָיו:
הָלְלוּהוּ שֶׁשֶׁשׁ וְיָרַח הָלְלוּהוּ כָּל-כּוֹכָבֵי אוֹר:
הָלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם:
יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי הוּא צָדִיק וְנִבְרָא:
וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֲקִנָּתָן וְלֹא יַעֲבוֹר:
הָלְלוּ אֱתֵי-יְהוָה מִן-הָאָרֶץ תַּנִּינִים וְכָל-תַּהֲמוֹת:
אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטוֹר רוּחַ סַעְרָה עֲשֵׂה דְבָרוֹ:
הַהָרִים וְכָל-זִבְעוֹת עֵץ פָּרִי וְכָל-אֲרָזִים:
הַחֲיָה וְכָל-בְּהֵמָה רֶמֶשׁ וְצִפּוֹר כָּנָף:
מַלְכֵי-אָרֶץ וְכָל-לְאָמִים שָׂרִים וְכָל-שֹׁפְטֵי אָרֶץ:
בַּחוּרִים וְגַם-בְּתוֹלוֹת זְקֵנִים עַם-נְעָרִים:
יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁגַּב שְׁמוֹ לְבָדוֹ:
הוֹדוּ עַל-אָרֶץ וּשְׁמַיִם הוֹדוּ קָרֵן לְעַמּוֹ:
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוּ תְהַלֵּה לְכָל-חֲסִידָיו:
הַלְלוּיָהּ:

PSALM 148

Hallelujah.

Praise ye the Lord from the heavens;
Praise Him in the heights.

Praise ye Him, all His angels;
Praise ye Him, all His hosts.

Praise ye Him, sun and moon;
Praise Him, all ye stars of light.

Praise Him, ye heavens of heavens,
And ye waters that are above the heavens.

Let them praise the name of the Lord;
For He commanded, and they were created.

He hath established them for ever and ever,
Making a decree which shall not be transgressed.

Praise the Lord from the earth,
Ye sea-monsters, and all deeps;

Fire and hail, snow and vapor,
Stormy wind, fulfilling His word;

Mountains and all hills,
Fruitful trees and all cedars;

Beasts and all cattle,
Creeping things and winged fowl;

Kings of the earth and all peoples;
Princes and all judges of the earth;

Both young men and maidens,
Old men and children;

Let them all praise the name of the Lord,
For His name alone is exalted;
His glory is above the earth and heaven.

He hath given glory unto His people,
Praise to all His faithful ones,
To the children of Israel, near unto Him. Hallelujah.

תהלים קמ"ט

הָלְלוּהָ. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תְּהַלְתּוּ בְּקֹהֶל חֲסִידִים:
 יִשְׁמַח יִשְׂרָאֵל בְּעָשָׂיו בְּנִי־צִיּוֹן יִגִּילוּ בְּמַלְכָּם:
 יִהְיֶה שְׁמוֹ בְּמַחֹל בְּתֶחֱף וּכְנוֹר יִזְמְרוּלוֹ:
 בִּירוּצָה יִהְיֶה בְּעָמּוֹ יִפְאֵר עַנּוּיִם בִּישׁוּעָה:
 יַעֲלֶזּוּ חֲסִידִים בְּכָבוֹד יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם:
 רוֹמְמוֹת אֵל בְּגִרּוֹנָם וַחֲרֹב פִּיפִּיּוֹת בְּיָדָם:
 לַעֲשׂוֹת נִקְמָה בְּגוֹיִם תּוֹכַחוֹת בְּלֹאֲמִים:
 לְאַסֵּר מַלְכֵיהֶם בְּזָקִים וּנְכַבְּדֵיהֶם בְּכַבְלֵי בְרוֹל:
 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב | הָדָר הוּא לְכָל־חֲסִידָיו
 הָלְלוּהָ:

תהלים ק"ז

הָלְלוּהָ. הָלְלוּ אֱלֹהֵי בְּרָקֶשׁוֹ הָלְלוּהוּ בְּרִקִּיעַ עֲזוֹ:
 הָלְלוּהוּ בְּגִבּוֹרֹתָיו הָלְלוּהוּ בְּרֹב גְּדָלוֹ:
 הָלְלוּהוּ בְּתַקְעַ שׁוֹפָר הָלְלוּהוּ בְּנִבְל וּכְנוֹר:
 הָלְלוּהוּ בְּתֶחֱף וּמַחֹל הָלְלוּהוּ בְּמִנִּים וְעֹגֵב:
 הָלְלוּהוּ בְּצִלְצְלִי־שִׁמְעַ הָלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
 כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הָלְלוּהָ:
 כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה | הָלְלוּהָ:

בָּרוּךְ יי לְעוֹלָם אָמֵן וְאָמֵן: בָּרוּךְ יי מַצִּיּוֹן שֶׁכֵּן
 יְרוּשָׁלַיִם הָלְלוּהָ: בָּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
 נִפְלְאוֹת לְבָדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ
 אֶת־כָּל־הָאָרֶץ אָמֵן וְאָמֵן:

PSALM 149

Hallelujah. Sing unto the Lord a new song,
And His praise in the assembly of the faithful.

Let Israel rejoice in his Maker;

Let the children of Zion be joyful in their King.

Let them praise His name with the dance;

Let them sing praises unto Him with the timbrel and harp.

For the Lord taketh delight in His people;

He adorneth the humble with salvation.

Let the faithful exult in glory;

Let them sing for joy ere they go to sleep.

Praises of God are on their lips,

And a two-edged sword in their hand;

To bring judgment upon the wicked nations,

And chastisement upon the peoples;

To bind their kings with chains,

And their nobles with fetters of iron;

To execute upon them the prescribed judgment;

He is the glory of all His faithful. Hallelujah.

PSALM 150

Hallelujah. Praise God in His sanctuary;

Praise Him in the firmament of His power.

Praise Him for His mighty deeds;

Praise Him according to His abundant greatness.

Praise Him with the sound of the horn;

Praise Him with the psaltery and harp.

Praise Him with the timbrel and dance;

Praise Him with stringed instruments and the flute;

Praise Him with resounding cymbals;

Praise Him with loud sounding cymbals.

Let everything that has breath praise the Lord.

Hallelujah.

Blessed be the Lord forevermore. Amen, Amen. Blessed be the Lord out of Zion, He who dwelleth at Jerusalem. Hallelujah. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. Blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen, Amen.

דברי הימים א כ"ט י"ג

וַיִּבְרַךְ דָּוִיד אֶת־יְהוָה לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד־עוֹלָם:
לֵךְ יְהוָה הַגָּדְלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוֹד כִּי־
כָּל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ יְהוָה הַמְמַלְכָּה וְהַמְתַּנַּשֵּׂא לְכָל
לְרֹאשׁ: וְהַעֲשֵׂר וְהַקְבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל
וּבְיָדְךָ כֹּחַ וּגְבוּרָה וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לְכָל: וְעַתָּה
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתְּךָ:

נחמיה ט' ו'—יא

אַתָּה־הוּא יְהוָה לְבָרְךָ אַתָּה עֹשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמִי
הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־
אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּלֶם וּצְבָא הַשָּׁמַיִם לֵךְ
מִשְׁתַּחֲוִים: אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בְּחֶרֶת בְּאַבְרָם
וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם: וּמָצֵאתָ אֶת־
לָבָבוֹ נֶאֱמָן לְפָנֶיךָ |

וְכָרוֹת עִמּוֹ הַבְּרִית לְחַת אֶת־אָרֶץ
הַכְּנַעֲנִי הַחֲתִי הָאֱמֹרִי וְהַפְּרָזִי וְהַיְבוֹסִי וְהַגִּרְגָּשִׁי לְחַת
לְזָרְעוֹ וְתִקְּם אֶת־דָּבָרְךָ כִּי צִדִּיק אַתָּה: וְתֵרָא אֶת־עֵנִי
אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל־יַם־סוּף: וְתַמֵּן
אֶתְּחַת וּמִפְתִּיִם בְּפִרְעֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ כִּי
יִדְעָתָ כִּי הִזִּידוּ עֲלֵיהֶם וְתַעֲשֵׂלָהֶם שֵׁם כְּהַיּוֹם הַזֶּה: וְהֵיטֵם
בְּקַעַת לִפְנֵיהֶם | וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם בִּישָׁא | וְאֶת־רַדְפֵיהֶם
הִשְׁלַכְתָּ בַּמַּצּוֹלֹת | כְּמוֹ־אֲבֹן בְּמִים עֲזִים:

1 Chronicles 29:10-13

David blessed the Lord before all the congregation; and David said: Blessed be Thou, O Lord, the God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, the glory, the victory, and the majesty; for all that is in the heaven and on the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted supreme above all. Riches and honor come of Thee, and Thou rulest over all. In Thy hand is power and might; and it is in Thy power to make great, and to give strength unto all. Therefore, our God, we thank Thee, and praise Thy glorious name.

Nehemiah 9:6-11

Thou alone art the Lord. Thou hast made heaven, the heaven of heavens with all their host, the earth and all that it contains, the seas and all that is in them. Thou preservest them all; and the host of heaven render homage unto Thee. Thou art the Lord God, who didst choose Abram. Thou didst bring him forth out of Ur of the Chaldees, and gavest him the name of Abraham, finding his heart faithful before Thee.

Thou madest a covenant with him to give to his descendants the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, and Thou hast fulfilled Thy words; for Thou art righteous. And Thou didst see the affliction of our fathers in Egypt, and didst hear their cry by the Red Sea; and didst perform signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land, knowing that they dealt arrogantly against them. Thus didst Thou make Thy name great to this day. Thou didst divide the sea before them, so that they crossed the sea on dry land, whereas their pursuers didst Thou cast into the depths like a stone into the mighty waters.

שמות י"ד ל' ט"ז י"ח

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיֵּרָא
 יִשְׂרָאֵל אֶת־מִצְרָיִם מֵת עַל־שַׁפַּת הַיָּם׃ וַיֵּרָא יִשְׂרָאֵל אֶת־
 הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרָיִם׃ וַיֵּרְאוּ הָעָם אֶת־
 יְהוָה וַיֹּאמְרוּ בֵּיהוָה וּבַמֶּשֶׁה עֲבָדוּ׃

אֲנִי יִשְׂרָאֵל וְיִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה סוֹס
 וּרְכָבוֹ רָמָה בָּיָם׃ עֲזִי וְזַמְרָת יְהוָה וַיְהִי־לִי
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֵנָהוּ אֱלֹהֵי
 אָבִי וְאֶרְמָנָהוּ׃ יְהוָה אִישׁ מִלְחָמָה יְהוָה
 שְׁמוֹ׃ מִרְכַּבַּת פָּרָעָה וַחֲיִלוֹ יְרָה בָּיָם וּמִבְחָר
 שְׁלֹשִׁי טָבָעוּ בַּיַּם־סוּף׃ תַּהֲמַת יִכְסִּימוּ יָרְדוּ בְּמִצּוֹלֹת כְּמוֹ־
 אָבִן׃ יִמִּינֶךָ יְהוָה נֶאֱדָרִי בַּכֶּחַ יִמִּינֶךָ
 הַיָּד הַתְּרַעֵץ אוֹיֵב׃ וּבָרַב גָּאוֹנֶךָ תַּהֲרֵם
 קַמִּיד תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוּ בַּקֶּשׁ׃ וּבְרוּחַ
 אַפִּיד נַעַר־מִרְמִים נִצְבּוֹ כְּמוֹ־גֵד
 גִּזְלִים קָפְאוּ תַהֲמַת בְּלִבֵּיָם׃ אָמַר
 אוֹיֵב אֶרְדֵּף אֲשִׁיג אַחֲלַק שְׁלָל תִּמְלָאֲמוּ
 נַפְשִׁי אֲרִיק חֲרָבִי תוֹרִישְׁמוֹ יְדִי׃ נִשְׁפָּת

ISRAEL'S ANCIENT HYMN OF VICTORY

Exodus 14:30-15:18

The Lord saved Israel that day from the hand of the Egyptians. When Israel saw the Egyptians had perished at the sea-shore, and beheld the great power which the Lord had shown against the Egyptians, the people stood in awe of the Lord. They believed in the Lord, and in His servant Moses.

Then sang Moses and the children of Israel this song unto the Lord:

I sing unto the Lord, for He is highly exalted;
The horse and his rider hath He thrown into the sea.

The Lord is my strength and song,
And He hath become my salvation;
He is my God, and I will glorify Him;
My father's God, and I will exalt Him.

The Lord is triumphant in battle,
The Lord is His name.

Pharaoh's chariots and his host hath He cast into the sea,
And his chosen captains are sunk into the Red Sea.

The depths covered them —
They went down into the deep like a stone.

Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, did shatter the enemy.

And in the greatness of Thy majesty,
Thou didst overthrow them that rose up against Thee;
Thou didst send forth Thy wrath; it consumes them
as stubble.

With the blast of Thy nostrils the waters were piled up —
The turbulent waters stood upright as a heap;
The deeps were congealed in the heart of the sea.

The enemy said: 'I will pursue, I will overtake, I will
divide the spoil;
My desire shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.'

בְּרוּחָךְ בְּסִמּוֹ יָם אֶלְלוּ כַּעֲפֹרֶת בְּמִים

אֲדִירִים: מִי כִמְכָה בְּאֵלֵי יְהוָה מִי

כִּמְכָה נֶאֱדָר בְּקֹדֶשׁ נִזְרָא תַהֲלֵת עֲשֵׂה

פֶּלֶא: נְטִיתָ יְמִינוֹ תְבַלְעֵמוֹ אֶרֶץ: נְחִיתָ

בַּחֲסִדָּךְ עִסְיוֹ וְנָאֵלָתָּ נִהְלָתָּ בַעֲזָךְ אֶל־נְהוֹ

קִדְשֶׁךָ: שָׁמְעוּ עַמִּים יִרְגְּזוּן חֵיל

אֲחוֹ יִשְׁבִּי פִלְשֶׁת: אֲזַנְבְּהֵלוֹ אֶלּוּפֵי

אֲדוֹם אֵילֵי מוֹאָב יִאֲחַזְמוּ רָעַד נִמְנוֹ

כָּל יִשְׁבִּי כְנָעַן: תַּפֵּל עֲלֵיהֶם אֵימָתָה

וּפַחַד בְּגִדְלֵי וְרוּעָה יִדְמוּ בְּאָבֶן עֲד־

יַעֲבֵר עִמָּךְ יְהוָה עֲדִי־עֵבֶר עִסְיוֹ

קִנִּיתָ: תִּבְאָמוּ וְתִטְעֵמוּ בְּהַר נִחְלָתָךְ מְכוֹן

לְשִׁבְתָּךְ פַּעֲלָתָּ יְהוָה מִקְדָּשׁ אֲדִנִּי כּוֹנֵנוֹ

יְדִידָה: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

כִּי לִי הִמְלוּכָה וּמִשַּׁל בְּגוֹיִם: וְעָלוּ מוֹשִׁיעִים בְּהַר

צִיּוֹן לְשַׁפֵּט אֶת־הָהָר עֲשׂוֹ וְהִיתָה לִּי הִמְלוּכָה: וְהָיָה יי

לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בְּיוֹם הַהוּא יְהָיָה יי אֶחָד וְשֵׁמוֹ

אֶחָד:

Thou didst blow with Thy wind; the sea covered them;
They sank as lead in the mighty waters.

Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Revered in praises, doing wonders?

Thou didst stretch out Thy right hand —
The earth swallowed them.

Thou in Thy love hast led the people Thou hast redeemed;
Thou hast guided them by Thy strength to Thy holy
habitation.

The peoples have heard; they tremble;
Pangs have taken hold of the inhabitants of Philistia.

Then were the chiefs of Edom confounded;
The mighty men of Moab were seized with trembling;
All the inhabitants of Canaan were frightened.

Terror and dread fall upon them;
By the greatness of Thine arm they are still as a stone;
Till Thy people pass over, O Lord,
Till Thy people that Thou hast acquired pass over.

Thou shalt bring them in, and plant them
In the mountain of Thine inheritance,
In the place, O Lord, which Thou hast made for Thee
to dwell,

In the sanctuary, O Lord, which Thy hands have
established.

The Lord shall reign for ever and ever.
The Lord shall reign for ever and ever.

Selected from various Biblical passages

For the kingdom is the Lord's; and He is the ruler over
the nations. Redeemers shall ascend Mount Zion to
execute judgment upon the Mount of Esau; and the king-
dom shall be the Lord's. And the Lord shall be King
over all the earth; on that day shall the Lord be One, and
His name one.

שחרית לשבת ולרגלים

נִשְׁמַת כָּל־יְחִי תִבְרָךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־
בָּשָׂר תִּפְאָר וּתְרוּמָם וְכִרְךָ מַלְכֵנוּ תַמִּיד. מְהֵעוֹלָם
וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבְלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ פֹּדֶה וּמַצִּיל וּמַפְרִיג וּמַרְחֵם בְּכָל־עֵת צָרָה
וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרְאוּשׁוֹנִים
וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת הַמְּהֻלָּל
בְּרַב הַתְּשַׁבְּחוֹת הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים:
יְיָ לֹא יָנוּם וְלֹא יִישָׁן. הַמְּעוֹרֵר יְשָׁנִים וְהַמְּקִיץ נֹדְדִים
וְהַמְּשִׁיחַ אֲלָמִים. וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבָרְךָ אֲנַחְנוּ מוֹדִים:

אֵלֹהֵינוּ מֶלֶךְ שִׁירָה בָּיִם וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן וְגִלּוֹ
וּשְׁתוּתוֹתֵינוּ שִׁבַּח בְּמֶרְחֶבֶי רִקִּיעַ. וְעֵינֵינוּ מְאִירוֹת בְּשֶׁשֶׁשׁ
וּכְבִּדָת. וְיַדֵּינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם. וְרַגְלֵינוּ קָלוֹת
בְּאַיִלוֹת. אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לֵךְ יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וּלְבָרְךָ אֶת־שִׁמְךָ עַל־אַחַת מֵאַלְפֵי אֲלָף

MORNING SERVICE—SABBATH AND FESTIVALS

The breath of every living being shall bless Thy name, O Lord our God, and the spirit of all flesh shall ever glorify and extol Thee, O our King. From everlasting to everlasting Thou art God. But for Thee we have no King, Deliverer and Savior to rescue, redeem and give sustenance and to show mercy in all times of trouble and distress; yea, we have no Sovereign but Thee.

Thou wert God from the beginning even as Thou wilt be God until the end. Thou art God of all that lives, Lord of all generations, extolled in manifold praises. Thou guidest Thy world with lovingkindness and Thy creatures with tender compassion. Thou dost not slumber nor sleep; Thou arousest those that sleep, and awakenest those that slumber. Thou causest the dumb to speak, loosest the bound, supportest the falling and raisest up those that are bowed down. To Thee alone do we give thanks.

Were our mouths filled with song as the sea, our tongues with joyful praise as the multitude of its waves, our lips with adoration as the spacious firmament; were our eyes radiant as the sun and the moon, our hands spread forth to heaven like the wings of the eagles, and our feet swift as hinds, we would still be unable to thank and bless Thy name sufficiently, O Lord our God and God of our fathers, for even one measure of the thousands

אֵלֶּפֶי אֱלֹפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׁית עִם־
 אֲבֹתֵינוּ וְעַמָּנוּ: מִמַּצָּרִים וְאֶלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים
 פְּדִיתָנוּ. בְּרָעַב וְנָתַנוּ וּבְשֹׁבַע כָּל־כֶּלְתָּנוּ. מִחֶרֶב הִצַּלְתָּנוּ
 וּמִדָּבָר מִלְּטָתָנוּ וּמִחָלִים רָעִים וְנֶאֱמָנִים דְּלִיתָנוּ: עַד־
 הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוֹנוּ חֲסִדֶיךָ. וְאֵל תַּשְׁשֵׁנוּ
 יְיָ אֱלֹהֵינוּ לְנֶצַח:

עַל כֵּן אֲבָרִים שְׁפִלְגָת בָּנוּ וְרוּחַ וְנִשְׁמָה שְׁנִפְחָת
 בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ. הֵן הֵם יוֹדוּ וַיִּבְרְכוּ
 וַיִּשְׁבַּחוּ וַיִּפְאֲרוּ וִירוֹמְמוּ וַיַּעֲרִיצוּ וַיַּקְדִּישׁוּ וַיְמַלִּיכוּ
 אֶת־שִׁמְךָ מִלִּבָּנוּ: כִּי כָל־פֶּה לְךָ יוֹדָה וְכָל־לָשׁוֹן
 לְךָ תִּשָּׁבַע וְכָל־בֶּרֶךְ לְךָ תִּכְרַע וְכָל־קוֹמָה לְפָנֶיךָ
 תִּשְׁתַּחֲוֶה וְכָל־לִבָּבוֹת יִירָאוּךָ וְכָל־קֶרֶב וְכָל־יֹת וַיִּזְמְרוּ
 לְשִׁמְךָ. כַּדָּבָר שֶׁכָּתוּב כָּל־עֲצָמוֹתַי תִּאֱמָרְנָה יְיָ מִי
 כָמוֹךָ. מִצִּיל עָנִי מִחֹזֶק מִמָּנוּ וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ: מִי
 יְדָמָה־לְךָ וּמִי יִשְׁוֶה־לְךָ וּמִי יַעֲרֹךְ־לְךָ. הָאֵל הַגָּדוֹל
 הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: נִהְלָלְךָ
 וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ וְנִבְרַךְ אֶת־שֵׁם קְדֹשְׁךָ בְּאִמּוֹר. לְדוֹד.
 בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קֶרֶב אֶת־שֵׁם קְדֹשׁוֹ:

upon thousands of kindnesses which Thou hast bestowed upon our fathers and upon us.

From Egypt didst Thou redeem us, O Lord our God, and from the house of bondage Thou didst deliver us; in time of famine Thou didst feed us and in time of plenty Thou didst sustain us. From the sword didst Thou rescue us, from pestilence didst Thou save us, and from sore and lingering ailments didst Thou deliver us. Hitherto, Thy tender mercies have helped us, Thy lovingkindnesses have not failed us, and Thou wilt not ever forsake us, O Lord our God.

Therefore, the limbs which Thou hast fashioned for us, and the soul which Thou hast breathed into us, and the tongue which Thou hast set in our mouth, lo, they shall thank, bless, exalt and revere Thee. They shall proclaim Thy sovereignty, O our King.

Yea, every mouth shall give Thee praise, every tongue shall vow loyalty to Thee, every knee shall bend before Thee, every head shall bow down to Thee. All hearts shall revere Thee and unto Thy name all our inmost being shall sing praises, as it is written in holy Scripture:

All my bones shall proclaim, 'O Lord, who is like unto Thee? Thou deliverest the weak from him that is stronger, The poor and the needy from his despoiler.'

Who is like unto Thee, who is equal to Thee, who can be compared to Thee, O great, mighty, revered and supreme God, Possessor of heaven and earth? We will praise, laud and glorify Thee; we will bless Thy holy name in the words of the Psalm of David:

Bless the Lord, O my soul;
And all that is within me, bless His holy name.

הָאֵל בְּתַעֲצֻמוֹת עָנָה. הַגָּדוֹל בְּכַבּוֹד שָׁמָּה. הַגָּבוֹר
לְנֶצַח וְהַנוֹרָא בְּנוֹרְאוֹתָיו. הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם
וְנִשְׂא:

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתוּב. רָנְנוּ צְדִיקִים בְּי
לְיִשְׂרָאֵל נְאֻה תְּהִלָּה:

בְּפִי יִשְׂרָאֵל תְּהִלָּה. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרָה.
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עָמָּה בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר
שָׁמָּה מִלִּכְנוֹ בְּכָל־דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת כָּל־הַיְצוֹרִים
לְפָנָיו יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהִלָּל לְשַׁבַּח
לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּם עַל כָּל־
דַּבְרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בְּרִישֵׁי עֲבָדָה מְשִׁיחָה:

יִשְׁתַּבַּח שָׁמָּה לְעַד מִלִּכְנוֹ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל
וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לֹא נֹאָה יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הִלָּל וְזִמְרָה עֹז וּמִשְׁלָה נֶצַח
גִּדְלָה וּגְבוּרָה תְּהִלָּה וְתִפְאָרֶת קִדְשָׁה וּמַלְכוּת בְּרָכוֹת
וְהוֹדָאוֹת מַעֲמָה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יי אֵל מֶלֶךְ
גָּדוֹל בְּתַשְׁבְּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר
בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי הַעוֹלָמִים:

Reader

תְּגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי כְּרָא כְּרַעוּמָה. וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Thou art God by the power of Thy might; Thou art great by the glory of Thy name, mighty unto everlasting and revered by Thy awe-inspiring deeds; Thou, O King, sittest upon a throne high and exalted.

Thou who inhabitest eternity, Thy name is Exalted and Holy and it is written: Rejoice in the Lord, O ye righteous; it is befitting for the upright to praise Him.

By the lips of the upright, Thou shalt be praised;
By the words of the righteous, Thou shalt be blessed;
By the tongue of the faithful, Thou shalt be extolled;
And in the midst of the holy, Thou shalt be sanctified.

In the assemblies of the multitudes of Thy people, the house of Israel, Thy name, O our King, shall be glorified with song in every generation. For this is the duty of all creatures towards Thee, O Lord our God and God of our fathers, to give thanks unto Thee, to laud, adore and praise Thee, even beyond all the words of song and praise uttered by David, the son of Jesse, Thine anointed servant.

Praised be Thy name forever, O our King, Thou God and King, great and holy, in heaven and on earth. For unto Thee, O Lord our God and God of our fathers, it is fitting to render song and praise, hymn and psalm, ascribing unto Thee power and dominion, victory and glory, holiness and sovereignty. Unto Thee we offer blessing and thanksgiving from this time forth and forevermore. Blessed art Thou, O Lord, exalted in praises, God of thanksgiving, Lord of wonders, who takest delight in songs and psalms, Thou God and King, the life of the universe.

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Reader

יְתְבָרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעֲלֶה
וַיְתַהַלֵּל שְׁמָה דְקֻדְשָׁא. בְּרִיד הוּא. לְעֵלָא (וּלְעֵלָא) מִן כָּל
בְּרַחְמָא וּשְׂרִתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאַמְרִין בְּעֵלְמָא. וְאָמְרוּ
אָמֵן:

Reader

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ:

Congregation and Reader

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

On Festivals occurring on weekdays continue with *page 89* המאיר לארץ

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבַּחוּךָ. וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ
כִּי־: הַכֹּל יְרוֹמְמוּךָ סֵלָה יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ בְּכָל־
יוֹם דְּלָתוֹת שַׁעֲרֵי מִזְרַח וּבּוֹקֵעַ חֲלוּנֵי רִקִּיעַ. מוֹצִיא
חֶמֶה מִמְּקוֹמָה וּלְבָנָה מִמְּכוֹן שְׁבֻתָּהּ. וּמֵאִיר לְעוֹלָם
כָּלוּ וּלְיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת הַרְחָמִים: הַמֵּאִיר לְאַרְץ
וּלְדָרִים עֲלֶיהָ בְּרַחֲמִים. וּבִטְבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד
מַעֲשֵׂה בְּרֵאשִׁית: הַמְּלֹךְ הַמְּרוֹמֵם לְבָדוֹ מְאֹז. הַמְּשַׁבֵּחַ
וְהַמְּפָאֵר וְהַמְּתַנְשֵׂא מִימּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֵיךָ

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

Reader

Bless the Lord who is to be praised.

Congregation and Reader

Praised be the Lord who is blessed for all eternity.

Blessed art Thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On Festivals occurring on weekdays continue on page 89.

All shall offer Thee thanksgiving; all shall praise Thee and all shall declare: There is none holy like the Lord. All shall extol Thee forever as Creator of all things. O God, who openest every day the gates of the east and cleavest the windows of the firmament, Thou bringest forth the sun and the moon, giving light to the whole world and its inhabitants whom Thou hast created by the attribute of mercy. In mercy Thou givest light to the earth and to those who dwell thereon. In Thy goodness, Thou renewest each day the work of creation. O King, Thou alone wast exalted of yore, glorified and extolled from days of old. O everlasting God, in Thine abundant mercy, have com-

הַרְבֵּים רַחֵם עָלֵינוּ. אֲדוֹן עֲנֵנו צוֹר מְשַׁנְּבֵנו מִגֵּן יִשְׁעֵנו
 מְשֻׁנָּב בַּעֲדֵנו: אֵין כְּעַרְכָּךְ וְאֵין זוּלָתָךְ. אָפֶס בִּלְתָּךְ
 וּמִי דוֹמָה לָךְ: אֵין כְּעַרְכָּךְ יי אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה. וְאֵין
 זוּלָתָךְ מִלְּכֵנו לַחַיִּי הָעוֹלָם הַבֹּא: אָפֶס בִּלְתָּךְ גּוֹאֲלֵנו
 לַיְמֹת הַמָּשִׁית. וְאֵין דוֹמָה־לָּךְ מוֹשִׁיעֵנו לַתַּחֲתִית הַמֵּתִים:

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים	בָּרוּךְ וּמְבָרֵךְ בְּפִי כָל־נִשְׁמָה:
נָדְלוּ וְטוּבוֹ מְלֵא עוֹלָם	יָדַעַת וּתְבוּנָה סְבָבִים אֹתוֹ:
הַמִּתְנַאֶה עַל חַיּוֹת הַקָּדָשׁ	וְנִהְדָּר בְּכְבוֹד עַל־הַמָּרְכָּבָה:
זְכוֹת וּמִישׁוֹר לִפְנֵי כֶסֶף	חֶסֶד וּרְחֻמִּים לִפְנֵי כְבוֹדוֹ:
טוֹבִים מְאֹדוֹת שֶׁבְּרָא אֱלֹהֵינוּ	יֵצֵרם בְּדַעַת בְּבִינָה וּבִהְשִׁיבֵל:
כָּח וּגְבוּרָה נָתַן בָּהֶם	לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִלָּה:
מְלֵאִים זֵיו וּמְפִיקִים נִגְוָה	נָאֵה זֵיוֹם בְּכָל־הָעוֹלָם:
שׁוֹמְחִים בְּצֵאתָם וְשׁוֹשִׁים בְּבֹאֵם	עֹשִׂים בְּאַיְמָה רָצוֹן קוֹנֵם:
פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמוֹ	צִהֲלָה וְרִנָּה לְזִכָּר מְלִכּוּתוֹ:
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר	רָאָה וְהִתְקִין צִוִּית הַלְבָּנָה:

שִׁבַּח נוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם

תַּפְאֲרַת וּגְדָלָה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקָּדָשׁ.

passion upon us. Lord of our strength, Rock of our stronghold, Shield of our salvation, Thou art a stronghold unto us. There is none to be compared to Thee, neither is there any besides Thee; there is none but Thee. Who is like unto Thee? There is none like unto Thee, O Lord our God, in this world, neither is there any besides Thee, O our King, in the world to come. None but Thee will be our Redeemer in the Messianic days and none is to be compared unto Thee, O our Savior, for the assurance of immortal life.

The Lord is Master over all His works;
Blessed is He, acclaimed by every living thing.

His greatness and His goodness fill the universe,
While knowledge and discernment compass Him about.

The Lord, exalted over all the celestial host,
Above the heavenly Chariot in radiance adorned.

Purity and justice stand before His throne,
Kindness and compassion before His glory go.

The luminaries which the Lord has wrought are good,
With wisdom, knowledge and discernment were they made.

Endowed with might, endowed with everlasting power,
They govern all the world.

In splendor, lustrously their brightness radiates,
Their brilliance beautiful throughout the universe.

In rising they rejoice, in setting they exult,
Awesomely fulfilling their Creator's will.

Glory and honor do they give unto His name;
In joyous songs of praise His kingdom they acclaim.

God called unto the sun and it shone forth in light,
He looked, and then He formed the figure of the moon.

The heavenly host, the constellations give Him praise,
And all celestial beings of the heavenly throne
Attribute honor, greatness, glory—

לֹאֵל אֲשֶׁר שָׁבַת מְכַל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי
הִתְעַלָּה וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ. תִּפְאָרֶת עֲטָה לְיוֹם
הַמְּנוּחָה עָנַג קָרָא לְיוֹם הַשָּׁבָת: זֶה שָׁבַח שְׁלִיּוֹם הַשְּׁבִיעִי
שָׁבוּ שָׁבַת אֵל מְכַל־מְלָאכָתוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח
וְאוֹמֵר. מִזְמוֹר שִׁיר לְיוֹם הַשָּׁבָת טוֹב לְהַדוֹת לַיְי: לְפִיכֹךְ
יִפְאָרוּ וַיְבָרְכוּ לֹאֵל כָּל־יִצְוֵיו. שָׁבַח יָקָר וְגִדְלָה יִתְּנוּ
לֹאֵל מֶלֶךְ יוֹצֵר כָּל. הַמְּנַחִיל מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל
בְּקִדְשָׁתוֹ בַּיּוֹם שָׁבַת קֹדֶשׁ: שִׁמְךָ יי אֱלֹהֵינוּ יִתְקַדֵּשׁ.
וְזָכְרְךָ מִלְּכֵנוּ יִתְפָּאֵר בְּשִׁמְיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת:
תִּתְבָּרֵךְ מוֹשִׁיעֵנו עַל־שָׁבַח מַעֲשֵׂה יְדִיד. וְעַל־מְאוֹרֵי
אֹר שְׁעָשִׂית יִפְאָרוֹךְ סֻלָּה:

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On Festivals occurring on weekdays

הַמְּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מִחֻדָּשׁ בְּכָל־
יוֹם תָּמִיד מַעֲשֵׂה־בְּרָאשִׁית: מְהִרְבּוֹ מַעֲשִׂיךָ יי. כָּלֶם בְּחֻכְמָה
עֲשִׂית. מְלָאָה הָאָרֶץ קִנְיִיד: הַמֶּלֶךְ הַמְּרוֹמֵם לְבִדּוֹ מֵאֵן
הַמִּשְׁבַּח וְהַמִּפְאָר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ
הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲנֵנו צוֹר מְשֻׁנָּבֵנו מִן יִשְׁעֵנו מְשֻׁנָּב
בְּעֲדָנוּ: אֵל בָּרוּךְ גָּדוֹל דָּעָה. הַכִּין וּפָעַל זִהְרֵי חֲמָה. טוֹב יִצֹר
כְּבוֹד לְשִׁמּוֹ. מְאוֹרוֹת נֶמֶן סְבִיבוֹת עֵזוֹ. פְּנוֹת צָבָאֵי קְדוּשִׁים
רוֹמְמֵי שְׂדֵי תָמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ: תִּתְבָּרֵךְ יי
אֱלֹהֵינוּ עַל־שָׁבַח מַעֲשֵׂה יְדִיד וְעַל־מְאוֹרֵי אֹר שְׁעָשִׂית יִפְאָרוֹךְ
סֻלָּה:

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Unto God who rested from all His work, and on the seventh day exalted Himself and ascended the throne of His glory. Adorned in majesty for the day of rest, He called the Sabbath a delight. This is the praise offered by the Sabbath day, the day on which God rested from all His work when the Sabbath day itself rendered praise saying: A psalm, a song of the Sabbath Day. It is good to give thanks unto the Lord. Therefore, let all of God's creatures glorify and bless Him. Let them all render praise, distinction and greatness unto God, the King and Creator of all, who in His holiness bestoweth rest upon His people Israel on the sacred Sabbath day. May Thy name, O Lord our God, be sanctified, and Thy fame, O our King, glorified in heaven above and on earth beneath. Be Thou praised, O our Deliverer, for the excellency of Thy handiwork and for the luminaries which Thou hast made and which render Thee glory.

On Festivals occurring on weekdays

In mercy Thou bringest light to the earth and to those who dwell thereon, and in Thy goodness renewest continually each day the work of creation. How great are Thy works, O Lord! In wisdom hast Thou made them all; the earth is full of Thy creatures. O King, Thou alone hast been exalted from days of old, praised, glorified and extolled from of yore. O everlasting God, in Thine abundant mercy, have compassion upon us. O Lord of our strength, sheltering Rock, Shield of our salvation, Thou art a stronghold unto us. The blessed God, great in knowledge, designed and made the radiance of the sun. The beneficent One thus wrought glory unto His name. He set luminaries round about His strength. His chief hosts are holy beings that exalt the Almighty and continually declare God's glory and holiness. Be Thou praised, O Lord our God, for the excellence of Thy handiwork and for the luminaries which Thou hast made and which render Thee glory.

תתברך צורנו מלכנו וגואלנו בורא קדושים ישתבח
 שמך לעד מלכנו. יוצר משרתים ואשר משרתיו כלם
 עומדים ברום עולם ומשמיעים ביראה יחד בקול
 דברי אלהים חיים ומלך עולם. כלם אהובים כלם
 ברורים כלם גבורים וכלם עשים באימה וביראה רצון
 קונם. וכלם פותחים את פיהם בקדשה ובטהרה בשירה
 ובזמרה ומברכים ומשבחים ומפארים ומעריצים
 ומקדישים וממליכים

אתשם האל המלך הגדול הגבור והנורא קדוש
 הוא: וכלם מקבלים עליהם על מלכות שמים זה מזה.
 ונותנים רשות זה לזה להקדיש ליוצרם. בנחתרות
 בשפה ברורה ובנעימה קדשה כלם באחד עונים
 ואומרים ביראה.

קדוש קדוש קדוש יי צבאות. מלא כל הארץ

כבודו:

והאופנים וחיות הקדש ברעש גדול מתנשאים

לעמדת שרפים. לעמדתם משבחים ואומרים.

ברוך כבוד יי ממקומו:

The heavens are envisioned as the scene of a symphony of worship and song in which all the celestial beings, obedient servants of the divine will, join in a harmonious melody of praise to the Creator.

Be Thou blessed, O our Rock, our King and Redeemer; praised be Thy name forever, Creator of ministering beings who stand in the heights of the universe and with awe proclaim in unison the words of the living God and everlasting King. All of them act with harmonious accord, with purity of purpose and with united strength to perform reverently the will of their Creator. They all break forth into song of pure and holy praise, while they bless, glorify, and proclaim the sovereignty of —

The name of God, the great, mighty, awe-inspiring King; holy is He. They all pledge before one another to accept willingly the rule of the Kingdom of God. Each grants leave to the other to join in hallowing their Creator. In tranquil spirit with pure speech and sacred melody, they all exclaim in unison and reverently declare:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory.

And the celestial beings of the heavenly chariot, with great stirring, rise toward the seraphim and all together they respond with praise:

Blessed be the glory of the Lord from His heavenly abode.

לאל בָּרוּךְ נְעִימוֹת יִתְּנוּ. לְמַלְךְ אֵל חַי וְקַיִם וְמִירוֹת
 יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת
 עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת זֹרֵעַ צָדָקוֹת מְצַמִּיחַ יְשׁוּעוֹת
 בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ
 בְּטוֹבוֹ בְּכָל-יּוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. בְּאִמּוֹר. לַעֲשֵׂה
 אוֹרִים גְּדִלִים כִּי לְעוֹלָם חֲסִדוֹ: אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר
 וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹר. בָּרוּךְ אַתָּה יי יוצר המאורות:
 אֶהְיֶה רַבָּה אֶהְבֶּתְנוּ יי אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
 חֲמֵלָתָ עָלֵינוּ: אֲבִינוּ מְלַכְנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ
 וְתִלְמָדִם חֲקֵי חַיִּים בֶּן תַּחֲנֻנּוֹ וְתִלְמִדְנוּ: אֲבִינוּ הָאֵב
 הַרְחֵמֵן הַמְּרַחֵם. רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל
 לִשְׁמַע לְלַמֵּד וּלְלַמֵּד לִשְׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-
 דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ
 וּדְבֵק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחֲד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-
 שְׁמֶךָ וּלְאַיִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל
 וְהַנּוֹרָא בְּטַחְנוּ נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ: וְהַבִּיאֵנוּ
 לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכְנוּ קוֹמָמִיּוֹת
 לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה וּבָנוּ בְּחֶרֶף מְכֹל-
 עַם וְלִשׁוֹן וְקִרְבָּתְנוּ לְשְׁמֶךָ הַגָּדוֹל סִלָּה בְּאַמַּת לְהוֹדוֹת
 לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה: בָּרוּךְ אַתָּה יי הַבוֹחֵר בְּעַמּוֹ
 יִשְׂרָאֵל בְּאַהֲבָה:

To the blessed God they offer sweet melody, to the Sovereign, the living and ever enduring God, they utter hymns and make their praises heard; for He alone worketh mighty deeds and maketh all that is new. He is triumphant in battle, sowing righteousness and bringing forth victory. He createth healing, for He is the Lord of wonders and is revered in praises. In His goodness He reneweth continually each day the work of creation, as it is said in the Psalm: 'Give thanks to Him who maketh great lights, for His lovingkindness endureth forever.' O cause a new light to shine upon Zion, and may we all be worthy to delight in its splendor. Blessed art Thou, O Lord, Creator of the heavenly lights.

With abounding love hast Thou loved us, O Lord our God, with exceeding compassion hast Thou revealed Thy mercy unto us. O our Father, our King, for the sake of our fathers who trusted in Thee and whom Thou didst teach the laws of life, be also gracious unto us and teach us. O our Father, compassionate Father, have mercy upon us and imbue us with the will to understand, to discern, to hearken and to learn, to teach and to obey, to practice and to fulfill in love all the teachings of Thy Torah. Deepen our insight in Thy Torah, and make our hearts cleave to Thy commandments. Grant us singleness of purpose to love and revere Thy name so that we may never suffer humiliation. Because we have faith in Thy holy, great and revered name, may we rejoice in Thy saving power. O gather us in peace from the four corners of the earth, and restore us triumphantly to our homeland, for Thou art the God who worketh salvation. Thou hast chosen us from among all peoples and tongues by bringing us near unto Thee in faithfulness that we might lovingly give thanks unto Thee and proclaim Thy unity. Blessed art Thou, O Lord, who in love hast chosen Thy people Israel.

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

כָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֻכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאֹזֶת עַל-יָדְךָ וְהָיוּ לְטָטְפֶת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסְפֹּת דָגָגךָ וְתִירֶשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֹשֶׁב
בְּשָׂדְךָ לְבַהֲמֹתַי וְאָכְלָתָּ וְשִׂבַּעְתָּ: הִשְׁמָרוּ לָכֶם פֶּךָ
יִפְתָּה לִבְבְּכֶם וּסְרַתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וַעֲצַר אֶת-

Deuteronomy 6:4-9

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His glorious kingdom for ever and ever.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. Thou shalt teach them diligently unto thy children, speaking of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house and upon thy gates.

Deuteronomy 11:13-21

It shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the displeasure of the Lord will be aroused against you, and He shut up

הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהֶאֱדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וְאֶבְדָּתֶם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יִהְיֶה נָתַן
לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶם אִתָּם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטָפֶת בֵּין
עֵינֵיכֶם: וְלִמְדֶתֶם אִתָּם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּכֶם
בְּבֵיתְכֶם וּבְלֻכְתְּכֶם בְּדֶרֶךְ וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם: וְכַתְבְּתֶם
עַל־מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי
בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְדִּיתְכֶם לְחַת
לָהֶם כִּי־יִמִּי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִת הַכַּנֹּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אִתָּם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יְהוָה אֱלֹהֵיכֶם אָמֵן:

the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates, that your days may be multiplied, and the days of your children, upon the land which the Lord promised unto your fathers to give them, as the days of the heavens above the earth.

Numbers 15:37-41

The Lord spoke unto Moses, saying: Speak unto the children of Israel, and bid them make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray:—

That ye may remember to do all My commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt to be your God; I am the Lord your God.

אֶמֶת וְיָצִיב וְנָכוֹן וְקִים וְיִשָּׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב
וְנִחְמָד וְנִנְעִים וְנוֹרָא וְאֲדִיר וּמִתְקֵן וּמִקְבֵּל וְטוֹב וְיָפֵה
הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אֶמֶת אֱלֹהֵי עוֹלָם מְלָכֵנוּ
צוּר יַעֲקֹב מֶגֶן יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קִים וְשָׁמוּ קִים
וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וְנֶאֱמֹנְתּוֹ לְעַד קִימָת. וְדַבְּרִי חַיִּים
וְקִימִים נֶאֱמָנִים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל-
אֲבוֹתֵינוּ וְעָלֵינוּ עַל-בְּנֵינוּ וְעַל-דוֹרוֹתֵינוּ וְעַל כָּל-דוֹרוֹת
זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבָר טוֹב וְקִים לְעוֹלָם
וָעֶד: אֶמֶת וְנֶאֱמֹנָה חֹק וְלֹא יַעֲבוֹר: אֶמֶת שְׁאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלָכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ וְגוֹאֲלֵנוּ
גּוֹאֵל אֲבוֹתֵינוּ וְזֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם
שְׁמֶךָ. אֵין אֱלֹהִים זוּלָתְךָ:

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם. מֶגֶן וּמוֹשִׁיעַ לְבְנֵיהֶם
אֲחֵרֵיהֶם בְּכָל דֹּר וָדֹר: בְּרוּם עוֹלָם מוֹשְׁבֶךָ וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אֶפְסֵי-אָרֶץ: אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ
וְחֹרְתְךָ וְדַבְּרְךָ יָשִׁים עַל לְבוֹ. אֶמֶת אֶתָּה הוּא אֲדוֹן
לְעַמֶּךָ וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֶמֶת אֶתָּה הוּא רֹאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:

True and firm, right and faithful, beloved and precious, good and beautiful is this Thy teaching unto us for ever and ever. It is true that the God of the universe is our King, and the Rock of Jacob is our protecting shield. Throughout all generations He endureth and His name endureth; His throne is established, and His kingdom and His faithfulness are eternal. His words have living and abiding power. They are forever trustworthy and for all time precious both for our fathers and for us, for our children, and for all future generations of His servants, the seed of Israel.

As for our ancestors so for our descendants, Thy teaching is good and endures for ever and ever; it is a truth, a faith, a law which shall not pass away. It is true that Thou art the Lord our God and the God of our fathers, our King and our fathers' King, our Redeemer and the Redeemer of our fathers. From everlasting Thou has been our Creator, the Rock of our salvation; our Deliverer and Redeemer forever; there is no God besides Thee.

Selected from the Hebrew

Thou hast been the help of our fathers from of old,
A Shield and a Deliverer to their children in every generation.

In the heights of the universe is Thy habitation,
And Thy laws of righteousness reach unto the ends of the earth.

It is true that Thou alone art the Lord of all Thy people,
And a mighty King to champion their cause.

Thou art the first and Thou art the last,
And besides Thee we have no King or Redeemer.

Thou bringest low the haughty and raisest up the lowly;
Thou leadest forth the captives and deliverest the meek.

Thou helpest the poor,
And answerest Thy people when they call unto Thee.

מִמַּצְרִים גָּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ: כָּל-
 בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גָּאֻלְתָּ. וַיִּסְסוּךָ בְּקֶעֶף וָזֵדִים
 טִבְעָתָּ וַיִּדְרִים הָעֶבְרִתָּ. וַיִּכְסּוּ מַיִם צָרֵיהֶם אֶחָד מֵהֶם
 לֹא נֹתַר: עַל־זֹאת שָׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל. וְנִתְּנוּ
 יָדִידִים זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת,
 לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשְׂא גָדוֹל וְנוֹרָא מִשְׁפִּיל גָּאִים
 וּמִגְבִּיהַ שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנוּיִם וְעוֹזֵר
 דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֹיוּ. תְּהַלּוֹת לְאֵל עֲלִיוֹן
 בְּרוּךְ הוּא וּמְבוֹרָךְ. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלֶם. |
 מִי־כִמְכָּה בָּאֵלִים יְיָ מִי כִמְכָּה נֶאֱדָר בְּקִנְדָּשׁ נֹרָא תְּהַלּוֹת
 עֲשֶׂה־פֶלֶא:

שִׁירָה חֲדָשָׁה שָׁבְחוּ גָאוֹלִים לְשִׁמְךָ עַל־שְׁפַת הַיָּם. | יַחַד
 כָּלֶם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ. |
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: |
 צוּר יִשְׂרָאֵל קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֶה כְּנָאֲמֶךָ יְהוּדָה
 וּיִשְׂרָאֵל. גָּאֻלְנוּ יְיָ צְבָאוֹת שְׁמוּ קְדוֹשׁ יִשְׂרָאֵל.
 בְּרוּךְ אַתָּה יְיָ גָּאֻל יִשְׂרָאֵל:

In some congregations special Passover Hymns are here recited.

See pages 179-184.

Sabbath Amidah, pages 96-101.

Festival Amidah, pages 102-108.

From Egypt Thou didst redeem us, O Lord our God;
And from the house of bondage Thou didst deliver us.

Thou didst reveal Thy saving power at the Red Sea
So that the children of Israel passed through in safety.

Wherefore they praised and extolled Thee, O Lord;
They offered thanksgiving to Thee, their living God.

Moses and the children of Israel
Sang unto Thee with great joy:

Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Revered in praises, doing wonders?

At the shore of the Red Sea,
The redeemed offered praise unto Thy name.

Singing a new song, they proclaimed Thy sovereignty:
‘The Lord shall reign for ever and ever.’

O Rock of Israel, arise to help Thy scattered folk;
Deliver all who are crushed beneath oppression’s heel.

Thou art our Savior; the Lord of Hosts is Thy name;
Blessed art Thou, O Lord, Redeemer of Israel.

*In some congregations special Passover Hymns are here recited.
See pages 179–184.*

*Sabbath Amidah, pages 96–101.
Festival Amidah, pages 102–108.*

עמידה

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
 אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
 אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

זָכְרֵנוּ לַחַיִּים. מִלֶּךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
 לְמַעַן אֱלֹהִים חַיִּים.
 מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם:
 אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ.

From Shemini Azeret until Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים
 אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בֹּעֵל גְּבוּרוֹת וּמִי דוֹמֵה
 לָךְ. מִלֶּךְ מַמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.
 וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחְיָה
 הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ
 סֵלָה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

On Shabbat Shuvah conclude thus: הַמֶּלֶךְ הַקָּדוֹשׁ

The Amidah is said standing, in silent devotion.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest loving-kindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

On the Sabbath of Repentance add:

Remember us unto life, O King who delightest in life, and inscribe us in the Book of Life so that we may live worthily for Thy sake, O Lord of life.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

From Shemini Azeret until Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation?

On the Sabbath of Repentance add:

Who may be compared to Thee, Father of mercy, who in love rememberest Thy creatures unto life?

Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily. Blessed art Thou, O Lord, the holy God.

On the Sabbath of Repentance conclude thus:

Blessed art Thou, O Lord, the holy King.

קדושה

When the Reader chants the Amidah, the Kedushah is added:

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִי יְיָ אֱלֹהֵינוּ בְּשִׁמְי
מְרוֹם. כְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֹא כְּלִי־הָאָרֶץ כְּבוֹדוֹ:

אֲנִי בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמִּיעִים קוֹל

מִתְנַשְּׂאִים לַעֲמַת שָׁרָפִים לַעֲמַתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מַלְכֵנוּ תוֹפִיעַ וְתַמְלוּךְ עָלֵינוּ כִּי מַחֲבִים

אֲנַחְנוּ לָךְ: מְתִי תַמְלוּךְ בְּצִיּוֹן. בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם

וְעַד תִּשְׁכּוֹן: תִּתְנַחֵל וְתִתְקַדָּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ

לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ

בְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲזָךְ עַל־יְדֵי דָוִד מְשִׁיחַ אֲדָרְכָךְ:

יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּנָהּ:

לְדוֹר וָדוֹר נִגִיד גָּדִלְךָ. וּלְנֶצַח נְצָחִים קְדָשְׁתָּךְ נִקְדָּשׁ.

וּשְׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעַד. כִּי אֵל מְלֹךְ

גָּדוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

**On Shabbat Shuvah conclude thus:*

בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

KEDUSHAH

When the Reader chants the Amidah, the Kedushah is added:

We sanctify Thy name on earth even as it is sanctified in the heavens above, as described in the vision of Thy Prophet:

And the seraphim called one unto another saying:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory.

Whereupon the angels in stirring and mighty chorus rise toward the seraphim and with resounding acclaim declare:

Blessed be the glory of God from His heavenly abode.

From Thy heavenly abode, reveal Thyself, O our King, and reign over us, for we wait for Thee. O when wilt Thou reign in Zion? Speedily, even in our days, do Thou establish Thy dwelling there forever. Mayest Thou be exalted and sanctified in Jerusalem, Thy city, throughout all generations and to all eternity. O let our eyes behold the establishment of Thy kingdom, according to the word that was spoken in the inspired Psalms of David, Thy righteous anointed:

The Lord shall reign forever. Thy God, O Zion, shall be Sovereign unto all generations. Hallelujah!

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Our mouth shall ever speak Thy praise, O our God, for Thou art a great and holy God and King. *Blessed art Thou, O Lord, the holy God.

**On the Sabbath of Repentance, conclude thus:*

Blessed art Thou, O Lord, the holy King.

יִשְׁמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ. כִּי עָבַד נַאֲמָן קִרְאָתָּ לּוֹ.
 בְּלִיל תַּפְאָרֶת בְּרָאשׁוֹ נָתַתָּ. בְּעַמְדוֹ לִפְנֵיךָ עַל הַר־
 סִינִי. וְשָׁנִי לַוּחוֹת אַבְנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם
 שְׁמִירַת שַׁבָּת. וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
 לְדַרְתָּם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
 לְעוֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת וְלֹא הִנָּחִלְתּוּ
 מִלְּכֵנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחַתּוֹ לֹא יִשְׁכְּנוּ
 רָשָׁעִים. כִּי לְיִשְׂרָאֵל עָמְדָה נִתְּתָה בְּאַהֲבָה. לְגֵרַע יַעֲקֹב
 אֲשֶׁר בָּם בְּחֶרֶת. עִם מְקַדְּשֵׁי שְׁבִיעִי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעֲנוּ
 מְטוֹבָה. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ חֻמְדַּת יָמִים אוֹתוֹ
 קִרְאָתָּ וְכָר לְמַעֲשֵׂה בְּרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחַתְנוּ קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׁבַעֲנוּ מְטוֹבָה וְשִׁמְחָנוּ
 בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמָּת. וְהִנָּחִילְנוּ יְיָ
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁה. וַיְנוּחוּ בָּהּ יִשְׂרָאֵל
 מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהִשָּׁב
 אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל
 בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עָמְךָ.

Moses rejoiced in the gift of his portion, for Thou didst call him a faithful servant. A diadem of glory didst Thou place upon his head when he stood before Thee on Mount Sinai. In his hand he brought down the two tablets of stone upon which was engraved the command to observe the Sabbath, as it is written in Thy Torah:

The children of Israel shall keep the Sabbath and observe it throughout their generations as an everlasting covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested.

This precious blessing of the Sabbath, O Lord our God, Thou didst not grant to the heathens of the earth, nor didst Thou, O our King, bestow it upon idolaters, nor can the unrighteous enjoy its rest. But Thou didst give it in affection to Israel Thy people, the seed of Jacob, whom Thou didst love. May the people who sanctify the seventh day be sated and delighted with Thy bounty. For Thou didst find pleasure in the seventh day, and didst sanctify it, calling it the desirable of days, in remembrance of creation.

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee.

On Rosh Hodesh and Hol Hamoed add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא. וְיַנִּיעַ וְיַרְאֶה. וְיַרְצֶה
וְיִשְׁמַע. וְיַפְקֹד וְיַזְכֵּר. וְזִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ. וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן
מַשִּׁיחַ בְּדוֹד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר מְדֻשָּׁה. וְזִכְרוֹן כָּל-
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה. לְחַן וּלְחַסֵּד
וּלְרַחֲמִים. לְחַיִּים וּלְשָׁלוֹם. בְּיוֹם

On Sukkot say:

On Pesah say:

On Rosh Hodesh say:

חַג הַסֻּכּוֹת

חַג הַמִּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. וְזִכְרֵנוּ יְיָ אֱלֹהֵינוּ. בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים. חוּס וְחַנּוּן וּרְחֻם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֲיִנֵּינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.
וְתַחֲנוּנֵנוּ עֲיִנֵּנוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַפְשֶׁךָ שֶׁבְּכָל-יוֹם
עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עָרַב וּבָקָר
וְצָהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא-תָמוּ
חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

**When the Reader chants the Amidah, the Congregation says:*

מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל בָּשָׂר. יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְדוֹשׁ. עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּן וְתַקִּימָנוּ. וְתַאֲסֹף
נְלִיּוֹתֵינוּ לְחַצְרוֹת מְדֻשָּׁה. לְשִׁמּוֹר חֲקִיךָ וּלְעֲשׂוֹת רְצוֹנְךָ וּלְעֲבֹדְךָ
בְּלִבְךָ שָׁלֵם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הוֹדָאוֹת:

On New Moon and the Intermediate Days of Festivals add:

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and well being, lovingkindness, life and peace on this day of

On Rosh Hodesh say:

the New Moon.

On Pesah say:

the Feast of
Unleavened Bread.

On Sukkot say:

the Feast of
Tabernacles.

Remember us this day, O Lord our God for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

*We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

**When the Reader chants the Amidah, the Congregation says:*

We thankfully acknowledge that Thou art the Lord our God and God of our fathers, the God of all that lives, our Creator and Creator of the universe. We offer blessings and thanksgiving to Thy great and holy name because Thou hast kept us in life and sustained us; so mayest Thou continue to keep us in life and sustain us. O gather our exiles into the courts of Thy holy sanctuary to observe Thy statutes, to do Thy will, and to serve Thee with a perfect heart. We give thanks unto Thee. Blessed be God to whom we are ever grateful.

On Hanukkah add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:
בימי מתתיהו בדיוחנן כהן גדול חשמונאי ובניו. כשעמדה
מלכות יון הרשעה על-עמך ישראל. להשכיחם תורתך.
ולהעבירם מקפי ראונה. ואמה ברחמיך הרבים עמדת להם
בעת צרתם. רבת את-ריבם. רנת את-דינם. נקמת את-נקמתם.
מסרת גבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד
טהורים. ורשעים ביד צדיקים. וימים ביד עוסקי תורתך. ולך
עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה
גדולה ופרקן כהיום הזה. ואחר כן באו בגי' לדביר ביתך.
ופנו את-היכלך. וטהרו את-מקדשך. והגליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך
הגדול:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם

ועד:

On Shabbat Shuvah add:

ובכתוב לחיים טובים כל-בני ברייתך:
וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך
נאה להודות:

Reader

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה
הכתובה על-ידי משה עבדך. האמורה מפי אהרן ובניו כהנים
עם קדושך באמור:

Congregation

כן יהי רצון:

כן יהי רצון:

כן יהי רצון:

Reader

יברך יי וישמרה.

יאר יי פניו אליך ויחנה.

ישא יי פניו אליך וישם לך שלום.

On Hanukkah add:

We thank Thee also for the miraculous and mighty deeds of liberation wrought by Thee, and for Thy victories in the battles our forefathers fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Johanan, of the Hasmonean family, a tyrannical power rose up against Thy people Israel to compel them to forsake Thy Torah, and to force them to transgress Thy commandments. In Thine abundant mercy Thou didst stand by them in time of distress. Thou didst rise to their defense and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Thy Torah. Thou didst thus make Thy greatness and holiness known in Thy world, and didst bring great deliverance to Israel. Then Thy children came into Thy dwelling place, cleansed the Temple, purified the Sanctuary, kindled lights in Thy sacred courts, and they designated these eight days of Hanukkah for giving thanks and praise unto Thy great name.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever.

On the Sabbath of Repentance add:

O inscribe all the children of Thy covenant for a happy life.

May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Reader

Our God and God of our fathers, bless us with the threefold blessing written in the Torah of Moses, Thy servant, and spoken by Aaron and his sons, Thy consecrated priests:

*Reader**Congregation*

May the Lord bless thee and keep thee;

So may it be His will.

May the Lord make His countenance to shine upon thee and be gracious unto thee;

So may it be His will.

May the Lord turn His countenance unto thee and give thee peace.

So may it be His will.

שים שלום טובה וברכה בעולם חן וחסד ורחמים
עלינו ועל כל-ישראל עמך. ברכנו אבינו בלנו באחד
באור פניך. כי באור פניך נתת לנו יי אלהינו תורת
חיים ואהבת חסד וצדקה וברכה ורחמים וחסדים
ושלום. וטוב בעיניך לברך את-עמך ישראל בכל-
עת ובכל-שעה בשלומך.

*ברוך אתה יי המברך את-עמו ישראל בשלום:

**On Shabbat Shuvah conclude thus:*

בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונכתב לפניך.
אנחנו וכל-עמך בית ישראל לחיים טובים ולשלום. ברוך אתה
יי עושה השלום:

אלהי נצור לשוני מרע ושפתי מדבר מרמה
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה: פתח
לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים
עלי רעה. מהרה הפך עצתם וקלקל מחשבתם: עשה
למען שמך עשה למען ימינה עשה למען קדשתך עשה
למען תורתך: למען יחלצון ידידיך הושיעה ימינה
וענגי: יהיו לרצון אמרייפי והגיון לבי לפניך יי צורי
וגואלי: עשה שלום במרומוי הוא יעשה שלום עלינו
ועל כל-ישראל ואמרו אמן:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית
המקדש במהרה בימינו ומן חלקנו בתורתך: ושם נעבדך ביראה
בימי עולם וכשנים קדמוניות:

On Rosh Hodesh, Festivals, and Hanukkah, Hallel is said, page 110.

Otherwise, the Service continues with Kaddish, page 116.

Grant peace, well-being and blessing unto the world; with grace, lovingkindness and mercy for us and for all Israel, Thy people. Bless us, O our Father, all of us together, with the light of Thy presence; for by that light Thou hast given us, O Lord our God, the Torah of life, lovingkindness and righteousness, blessing and mercy, life and peace. O may it be good in Thy sight at all times to bless Thy people Israel with Thy peace.*

Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

**On the Sabbath of Repentance conclude thus:*

In the book of life, blessing, peace and ample sustenance, may we, together with all Thy people, the house of Israel, be remembered and inscribed before Thee for a happy life and for peace. Blessed art Thou, O Lord, who establishest peace.

O Lord,

Guard my tongue from evil and my lips from speaking guile,
And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,
That Thy statutes I may know and all Thy truths pursue.

Bring to naught designs of those who seek to do me ill;

Speedily defeat their aims and thwart their purposes

For Thine own sake, for Thine own power,

For Thy holiness and Law.

That Thy loved ones be delivered,

Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah, and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

*On Rosh Hodesh, Festivals, and Hanukkah, Hallel is said, page 110.
Otherwise, the Service continues with Kaddish, page 116.*

עמידה

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה. רַב
לְהוֹשִׁיעַ.

On Simhat Torah and the First Day of Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְּיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי הוֹמָה לָךְ. מִלֵּךְ
מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל־יּוֹם יְהִלְלוּךָ
סֵלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

The Amidah is said standing, in silent devotion.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

On Simḥat Torah and the First Day of Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation? Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily. Blessed art Thou, O Lord, the holy God.

קדושה

When the Reader chants the Amidah, the Kedushah is added:

נִקְדַּשׁ אֶת־שְׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי
מְרוֹם. בְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

אֲזַי בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמֵּיעִים קוֹל

מִתְנַשָּׂאִים לַעֲמַת שָׁרָפִים לַעֲמַתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתַמְלוּךְ עָלֵינוּ כִּי מַחֲבִים

אֲנַחֲנוּ לָךְ: מְתִי תַמְלוּךְ בְּצִיּוֹן. בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם

וְעַד תִּשְׁכּוֹן: תִּתְנַגַּד וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַּיִם עִירְךָ

לְדוֹר וָדוֹר וּלְגִצָּח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתְךָ

כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֲגוּף עַל־יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:

יְמַלֶּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הִלְלוּנָהּ:

לְדוֹר וָדוֹר נָגִיד גָּדְלָךְ. וּלְגִצָּח נְצָחִים קִדְשָׁתְךָ

נִקְדִּישׁ. וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעַד. כִּי

אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אֲמָתָה. בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ:

KEDUSHAH

When the Reader chants the Amidah, the Kedushah is added:

We sanctify Thy name on earth even as it is sanctified in the heavens above, as described in the vision of Thy Prophet:

And the seraphim called one unto another saying:

Holy, holy, holy is the Lord of hosts,
The whole earth is full of His glory.

Whereupon the angels in stirring and mighty chorus rise toward the seraphim and with resounding acclaim declare:

Blessed be the glory of God from His heavenly abode.

From Thy heavenly abode, reveal Thyself, O our King, and reign over us, for we wait for Thee. O when wilt Thou reign in Zion? Speedily, even in our days, do Thou establish Thy dwelling there forever. Mayest Thou be exalted and sanctified in Jerusalem, Thy city, throughout all generations and to all eternity. O let our eyes behold the establishment of Thy kingdom, according to the word that was spoken in the inspired Psalms of David, Thy righteous anointed:

The Lord shall reign forever; Thy God, O Zion, shall be Sovereign unto all generations. Hallelujah!

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Our mouth shall ever speak Thy praise, O our God, for Thou art a great and holy God and King. Blessed art Thou, O Lord, the holy God.

אָתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֲהַבָּתָּ אוֹתָנוּ. וְרָצִיתָ
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלִּבְנוֹ לַעֲבוֹדְתֶךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ
קְרֹאת:

On Sabbath include the words in brackets

וּתְתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּשְׂבָחוֹת לְמִנוּחָה
ח מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׁשּׁוֹן. אֲתִיּוֹם נִשְׁבַּח
הָזֶה וְאֲתִיּוֹם

On Pesah say:

חַג הַמִּצּוֹת הָזֶה. זְמַן חֲרוּתָנוּ

On Shavuot say:

חַג הַשָּׁבָעוֹת הָזֶה. זְמַן מַתַּן תּוֹרָתָנוּ

On Sukkot say:

חַג הַסֻּכּוֹת הָזֶה. זְמַן שִׂמְחָתָנוּ

On Shemini Azeret and Simhat Torah say:

הַשְּׁמִינִי חַג הַעֲצָרֶת הָזֶה. זְמַן שִׂמְחָתָנוּ

וּבְאַהֲבָה מִקְרָא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע וְיִשְׁקַד וְיִזְכֹּר וְיִכְרוֹנוּ וְיַקְדִּישׁנוּ וְיַזְכְּרוּנוּ
אֲבוֹתֵינוּ וְיַזְכְּרוּנוּ מְשִׁיחַ בְּדוֹד עֲבָדְךָ וְיַזְכְּרוּנוּ יְרוּשָׁלַיִם
עִיר קְדֻשָּׁה וְיַזְכְּרוּנוּ כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה
לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Thou didst choose us for Thy service from among all peoples, loving us and taking delight in us. Thou didst exalt us above all tongues by making us holy through Thy commandments. Thou hast drawn us near, O our King, unto Thy service and hast called us by Thy great and holy name.

On Sabbath include the words in brackets

And Thou hast given us in love, O Lord our God, [Sabbaths for rest,] holidays for gladness, festivals and seasons for rejoicing. Thou hast granted us [this Sabbath day and]

On Pesah say:

This Feast of Unleavened Bread, the Season of our Freedom,

On Shavuot say:

This Feast of Weeks, the Season of the Giving of our Torah,

On Sukkot say:

This Feast of Tabernacles, the Season of our Gladness,

On Shemini Azeret and Simhat Torah say:

This Eighth Day Feast of Assembly, the Season of our Gladness,

as a holy convocation, commemorating our liberation from Egypt.

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and wellbeing, lovingkindness, life and peace on this day of

On Pesah say:

חג המצות

On Shavuot say:

חג השבועות

On Sukkot say:

חג הסוכות

On Shemini Azeret and Simhat Torah say:

השמיני חג העצרת

הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה.
והושיענו בו לחיים: ובדבר ישועה ורחמים חוס ותננו
ורחם עלינו והושיענו כי אליך ענינו. כי אל מלך חנון
ורחום אתה:

והשיאנו יי אלהינו את-ברכת מועדיך לחיים
ולשלום לשמחה ולששון באשר רצית ואמרת לברכנו:
ואלהינו נא להי אבותינו רצה במנוחתנו קדשנו במצותיך ומן
חלקנו בתורתך שבצענו מטובך ושמחנו בישועתך
וטהר לבנו לעבדך באמת. והנהילנו יי אלהינו
ובאהבה וברצון בשמחה ובששון ושבת ומועדי קדשך.
וישמחו בך ישראל מקדשי שמך. ברוך אתה יי מקדש
השבת וישראל וישראל והזמנים:

On Pesah say:

The Feast of Unleavened Bread.

On Shavuot say:

The Feast of Weeks.

On Sukkot say:

The Feast of Tabernacles.

On Shemini Azeret and Simhat Torah say:

The Eighth-Day Feast of Assembly.

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us; have compassion upon us and save us. Unto Thee do we lift our eyes, for Thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of Thy festivals for life and peace, for joy and gladness, even as Thou hast graciously promised to bless us. [Our God and God of our fathers, accept our rest.] Sanctify us through Thy commandments, and grant our portion in Thy Torah; give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, let us inherit with joy and gladness Thy holy [Sabbath and] festivals; and may Israel who sanctifies Thy name, rejoice in Thee. Blessed art Thou, O Lord, who hallowest [the Sabbath and] Israel and the festivals.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
את העבודה לדביר ביתך ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך.
ותחננה עינינו בשוכך לציון ברחמים. ברוך אתה יי
המחזיר שבינתו לציון:

*מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור תנינו מנן ישענו אתה הוא
לדור ודור. נודה לך וגספר תהלתך על תנינו המסורים
בידך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום
עמנו ועל נפלאותיך וטובותיך שבכל יצת ערב ובקר
וצהרים. הטוב כי לאכלו רחמיך והמרחם כי לאתמו
חסדיך מעולם קנינו לך:

**When the Reader chants the Amidah, the Congregation says
the following prayer:*

מודים אנחנו לך. שאתה הוא יי אלהינו ואלהי
כל בשר. יוצרנו יוצר בראשית. ברכות והודאות לשמך הנודל
והקדוש. על שהחיינו וקיימתנו. כן תחנינו ותקיימנו. ותאסוף
נליותינו לסצרת קדשך. לשמור חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love the supplications of Israel; and may the worship of Thy people be ever acceptable unto Thee. O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

*We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

**When the Reader chants the Amidah, the Congregation says the following prayer:*

We thankfully acknowledge that Thou art the Lord our God and God of our fathers, the God of all that lives, our Creator and Creator of the universe. We offer blessings and thanksgiving to Thy great and holy name because Thou hast kept us in life and sustained us; so mayest Thou continue to keep us in life and sustain us. O gather our exiles into the courts of Thy holy sanctuary to observe Thy statutes, to do Thy will, and to serve Thee with a perfect heart. We give thanks unto Thee. Blessed be God to whom we are ever grateful.

ועל כָּלֶם יתְּבַרַךְ וַיְתַרומם שְׁמֶךָ מִלְּכֵנוּ תָמִיד לְעוֹלָם
וְעַד: וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמַּת
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הטוב שְׁמֶךָ
וְלֶךָ נָאָה לְהוֹדוֹת:

Reader

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בִּבְרָכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבִגְדֵי כֹהֲנִים.
עַם קְדוֹשׁךָ בְּאֲמֹר:

Congregation

Reader

בָּרְכֶךָ יי וַיִּשְׁמְרֶךָ. כֵּן יִהְיֶה רָצוֹן:
יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ. כֵּן יִהְיֶה רָצוֹן:
יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יִהְיֶה רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ בָּלָנוּ בְּאַחַד
בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־
עַתָּה וּבְכָל־שָׁעָה בְּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת־
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever. May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Reader

Our God and God of our fathers, bless us with the threefold blessing written in the Torah of Moses, Thy servant, and spoken by Aaron and his sons, Thy consecrated priests:

Reader

Congregation

May the Lord bless thee and keep thee; So may it be His will.

May the Lord make His countenance to
shine upon thee and be gracious unto
thee; So may it be His will.

May the Lord turn His countenance
unto thee and give thee peace. So may it be His will.

Grant peace, well-being and blessing unto the world, with grace, lovingkindness and mercy for us and for all Israel, Thy people. Bless us, O our Father, all of us together, with the light of Thy presence; for by that light Thou hast given us, O Lord our God, the Torah of life, lovingkindness and righteousness, blessing and mercy, life and peace. O may it be good in Thy sight at all times to bless Thy people Israel with Thy peace. Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

אלהי נצור לשוני מרע ושפתי מדבר מרמה
 ולמקללי נפשי תדום ונפשי כעפר לכל תהיה: פתח
 לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים
 עלי רעה. מהרה הפר עצתם וקלקל מחשבתם: עשה
 למען שמך עשה למען ימינך עשה למען קדשתך עשה
 למען תורתך: למען יחלצון ידיך הושיעה ימינך
 וענני: יהיו לרצון אמרי־פי והגיון לבי לפניך יי צורי
 וגואלי: עשה שלום במרומי הוא יעשה שלום עלינו
 ועל כל־ישראל ואמרו אמן:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית
 המקדש במהרה בימינו ומן חלקנו בתורתך: ושם נעבדך ביראה
 כימי עולם וקשנים קדמוניות:

O Lord,

Guard my tongue from evil and my lips from speaking guile,
And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,
That Thy statutes I may know and all Thy truths pursue.

Bring to naught designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes

For Thine own sake, for Thine own power,

For Thy holiness and Law.

That Thy loved ones be delivered.

Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah, and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

סדר נטילת לולב

(Omitted on Sabbath)

הָרַנִּי מוֹכֵן וּמְזַמֵּן לְקִנְיָן מִצֵּנוֹת בּוֹרְאֵי שְׁאֲנוֹ בְּתוֹרָתוֹ וּלְקַחְתָּם
 לָכֶם בַּיּוֹם הָרִאשׁוֹן פָּרִי עֵץ הָדָר בַּפֶּת תְּמָרִים וְעֵנָף עֵץ-עָבֹת
 וְעַרְבֵינָחַל. וּבְנִעְנוּעֵי אוֹתָם יִשְׁפִּיעַ עָלֵי שִׁפְעַ בִּרְכוּת וּמִחְשָׁבוֹת
 קְדוּשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי הָאֲדוֹנִים שְׁלִיט בַּמָּטָה
 וּבַמַּעַל וּמַלְכוּתוֹ בְּכָל מַשְׁלָה. וְתִהְיֶה חֲשׁוּבָה מִצֵּנוֹת אֶרֶבְעָה
 מִיָּנִים בָּאֵלוֹ קִימְתִּיהָ בְּכָל-פָּרָטֶיהָ וְדִקְדּוּקֶיהָ. וְיֵהִי נֶעֱם יְיָ אֱלֹהֵינוּ
 עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ. בָּרוּךְ יְיָ
 לְעוֹלָם. אָמֵן וְאָמֵן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר

קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לֹלֵב:

*The following blessing is said on the First Day of the Festival
 only. Should the First Day occur on Sabbath, it is said on the
 Second Day.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

שֶׁהִחַיֵּנוּ וְקִיַּמְנוּ וְהִנֵּיעָנוּ לְזֶמֶן הַזֶּה:

MEDITATIONS AND BLESSINGS ON TAKING THE LULAV

(Omitted on Sabbath)

I rise in reverence ready to fulfill the command of my Creator who hath enjoined upon us in His Torah: 'And ye shall take for yourself on the first day the fruit of the goodly Hadar tree, branches of palm trees, a bough of the thick tree, and willows of the brook.' As I wave them, may the blessings of God be vouchsafed unto me and may I be imbued with holy thoughts reminding me that God is the supreme Lord, whose divine rule pervades the earth below and the heavens above, and whose kingdom has dominion over all. May my observance of this commandment be accounted as though I had fulfilled it with whole-hearted devotion. And let the graciousness of the Lord our God be upon us; establish Thou the work of our hands; yea, the work of our hands establish Thou it. Blessed be the Lord forever. Amen.

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy precepts and hast enjoined upon us the taking of the Lulav.

The following blessing is said on the First Day of the Festival only. Should the First Day occur on Sabbath, it is said on the Second Day.

Blessed art Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and enabled us to reach this festive season.

MEDITATION

As we wave the Lulav in all directions, we acknowledge as did our forefathers that Thou, O Lord, art everywhere. From the north and from the south, from the east and from the west, praise the Lord. The heavens praise Thee. All the earth praises Thy name.

The eyes, represented by the leaves of the myrtle, the lips, represented by the leaves of the willow, the spine, by the palm branch, and the heart, by the citron, — all render praise unto Thee, O Lord on high.

סדר הלל

For Festivals, Sabbath Rosh Hodesh and Sabbath of Hanukkah

ברוך אתה יי אלהינו מלך העולם. אשר
קדשנו במצותיו וצונו לקרוא אתה הלל:

תהלים קיג

הללויה

הללו עבדי יי

הללו את שם יי:

יהי שם יי מברך

מעתה ועד עולם:

ממזרח שמש עד מבואו

מהלל שם יי:

רם על כל לגוים יי

על השמים כבודו:

מי כיי אלהינו

המגביהי לשבת:

המשפילי לראות

בשמים ובארץ:

מקימי מעפר דל

מאשפת ירים אביון:

להושיבי עסנדיבים

עם נדיבי עמו:

מושיבי עקרת הבית

אם הבנים שמחה

הללויה:

HALLEL

For Festivals, Sabbath of New Moon and Sabbath of Hanukkah

Blessed art Thou, O Lord our God, King of the universe,
who hast sanctified us by Thy precepts and hast enjoined
upon us the reading of the Hallel.

PSALM 113

Hallelujah.

Praise, O ye servants of the Lord,
Praise the name of the Lord.

Blessed be the name of the Lord
From this time forth and forever.

From the rising of the sun unto its going down,
The Lord's name is to be praised.

The Lord is supreme above all nations;
His glory is above the heavens.

Who is like unto the Lord our God,
Enthroned so high,

That looketh down below
Upon heaven and earth?

He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill,

To seat him together with princes,
Together with the princes of His people.

He maketh the childless woman to dwell in her house
As a joyful mother of children.

Hallelujah.

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בֵּית יַעֲקֹב מִעַם לִעְזוֹ:
הִימָּתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלֹּתָיו:
הֵימָּה רָאָה וַיָּנֹס הַיַּרְדֵּן יִסָּב לְאַחֹר:
הַהָרִים רָקְדּוּ כְּאֵילִים גִּבְעוֹת כְּבִנְיָצָאן:
מִהֲלֹךְ הֵימָּה כִּי תָנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר:
הַהָרִים תִּרְקְדּוּ כְּאֵילִים גִּבְעוֹת כְּבִנְיָצָאן:
מִלִּפְנֵי אֲדוֹן חֹלִי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֹפְכִי הַצּוֹר אֲנֹס־מָיִם חֲלָמִישׁ לִמְעִינֹר־מָיִם:

The following section is omitted on Rosh Hodesh and the last six days of Pesah.

קִטְּיוֹ לֹא לָנוּ יְהִנֶּה לֹא־לָנוּ כִּי־לִשְׁמֹךְ תֵּן כְּבוֹד
עַל חֲסִדֶּךָ עַל אֲמִתּוֹךָ:
לָמָּה יֹאמְרוּ הַגּוֹיִם אֲיֵהֲנָא אֱלֹהֵיהֶם:
וְאֵלֵהֵינוּ בִּשְׁמַיִם כֹּל אֲשֶׁר־חִפֵּץ עָשָׂה:
עֲצִבִּיהֶם כְּסָף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:
פָּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינֵיהֶם לָהֶם וְלֹא יֵרְאוּ:
אֲזָנֵיהֶם לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיחוּ:
יְדֵיהֶם וְלֹא יַמְשִׁיחוּ רַגְלֵיהֶם וְלֹא יִהְלָכוּ:
לֹא־יִהְיוּ בְּגִרוֹנִם:
כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר־בְּטַח בָּהֶם:
יִשְׂרָאֵל בְּטַח בִּיהִנֶּה עֲזָרָם וּמִגֹּנָם הוּא:
בֵּית אֶהְרֹן בְּטָחוּ בִיהִנֶּה עֲזָרָם וּמִגֹּנָם הוּא:
יִרְאִי יְהִנֶּה בְּטָחוּ בִיהִנֶּה עֲזָרָם וּמִגֹּנָם הוּא:

PSALM 114

When Israel came forth out of Egypt,
 The house of Jacob from a people of strange language;
 Judah became His holy portion,
 Israel His own dominion.
 The sea saw it, and fled;
 The Jordan turned back in its course.
 The mountains skipped like rams,
 The hills like young sheep.
 What aileth thee, O sea, that thou fleest?
 O Jordan, that thou turnest back in thy course?
 Ye mountains that skip like rams;
 And ye hills, like young sheep?
 Tremble, thou earth, at the presence of the Lord,
 At the presence of the God of Jacob,
 Who turned the rock into a pool,
 The flint into a fountain of waters.

The following section is omitted on New Moon and the last six days of Passover.

PSALM 115:1-11

Not for us, O Lord, not for us, but for Thy name give glory
 For Thy mercy, and for Thy truth's sake.

Wherefore should the nations taunt us, saying:
 'Where is now their God?'

Our God is in the heavens, doing all that He willeth.

Their idols are mere silver and gold,
 The work of men's hands.

They have mouths, but they speak not:
 Eyes have they, but they see not:

They have ears, but they hear not;

Noses have they, but they inhale not;

They have hands, but they touch not;

Feet have they, but they walk not;

Neither can they make sound with their throats.

Whoever makes them shall become like them;

Yea, every one that trusts in them.

But Israel, trust in the Lord! He is your help and your shield.

O house of Aaron, trust in the Lord!

He is your help and your shield.

You who revere the Lord, trust in the Lord!

He is your help and your shield.

תהלים קט"ו י"ב-י"ח

יְיָ וְכָרְנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל

יְבָרֵךְ אֶת־בֵּית אֱהֲרֹן:

יְבָרֵךְ יִרְאֵי יְיָ הַקְטָנִים עַם־הַגְּדֹלִים:

יִסַּף יְיָ עָלֵיכֶם בְּרוּכִים אַתֶּם לִי עָלֵיכֶם וְעַל־בְּנֵיכֶם:

עֲשֵׂה שָׁמַיִם וָאָרֶץ: בְּרוּכִים אַתֶּם לִי

וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: הַשָּׁמַיִם שָׁמַיִם לִי

וְלֹא הַמַּתִּים יְהַלְלוּ־יָהּ לֹא הַמַּתִּים יְהַלְלוּ־יָהּ

מַעֲמָה וְעַד־עוֹלָם. וְאַנְחֵנוּ נְבָרֵךְ יָהּ

הַלְלוּ־יָהּ:

The following section is omitted on Rosh Hodesh and the last six days of Pesah.

תהלים קט"ו א'-י"א

אֶת־קוֹלִי תַחֲנוּןִי: אֶת־קוֹלִי תַחֲנוּןִי

וּבְיָמֵי אֶקְרָא: כִּי־הָטָה אָזְנוֹ לִי

וּמִצְרֵי שְׂאוֹל מִצְאוּנִי אֶפְפוּנִי חֶבְלֵי־מָוֶת

צָרָה וְיָגוֹן אֶמְצָא:

אָנָּה יְיָ מִלֻּטָּה נַפְשִׁי: וּבְשֵׁם־יְיָ אֶקְרָא

וְאֶלְהִינוּ מִרְחָם: חֲנוּן יְיָ וְצָדִיק

דָּלַתִּי וְלִי יְהוֹשִׁיעַ: שֹׁמֵר פֶּתָאִים יְיָ

כִּי־יִנְמַל עָלַי־כִּי שׁוּבִי נַפְשִׁי לְמִנוּחַי־כִּי

אֶת־עֵינֵי מִדְמָעָה כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת

אֶת־רִגְלִי מִדָּחִי:

בְּאַרְצוֹת הַחַיִּים: אֶתְהַלֵּךְ לִפְנֵי יְיָ

אֲנִי עֲנִיתִי מְאֹד: הָאֲמֵנִי כִּי אֲדַבֵּר

כָּל־הָאָדָם כֹּזֵב: אֲנִי אֲמַרְתִּי בַחֲפוּזִי

PSALM 115:12-18

The Lord who hath been mindful of us,
May He bless us;

May He bless the house of Israel;

May He bless the house of Aaron.

May He bless them that revere the Lord,
Small and great alike.

May the Lord increase you,

You and your children.

Blessed may you be by the Lord,
The Maker of heaven and earth.

The heavens are the heavens of the Lord,

But the earth hath He given to the children of men.

The dead praise not the Lord,
Neither any that go down into silence;

But we will bless the Lord

From this time forth and forever. Hallelujah.

The following section is omitted on New Moon and on the last six days of Passover.

PSALM 116:1-11

I delight when the Lord heareth the voice of my supplications.

For He inclineth His ear unto me on the day I call upon Him.

The cords of death had encircled me,

And the straits of the netherworld had overtaken me;

I was in anguish and sorrow.

But I called upon the name of the Lord:

'O Lord, do Thou save me.'

Gracious is the Lord, and righteous;

Yea, our God is merciful.

The Lord guardeth the simple;

When I was brought low, He saved me.

Return, O my soul, unto thy tranquility,

For the Lord hath dealt bountifully with thee.

For Thou hast delivered my soul from death,

Mine eyes from tears, and my feet from stumbling.

I shall walk before the Lord in the land of the living.

I trusted in God even when I cried out:

'I am greatly afflicted.'

Even when I said in my distraction:

'All men are untrustworthy,'

I placed my faith in God.

תהלים קט"ו י"ב-י"ט

מִהֲאָשִׁיב לִי כָל־תַּמְנוּלוֹהִי עָלַי:

כּוֹס־יְשׁוּעוֹת אֲשׁא וּבִשֶׁם יי אֶקְרָא:

נִדְרֵי לִי אֲשַׁלֵּם נִגְדֶה־נָּא לְכָל־עַמּוֹ:

יָקָר בְּעֵינַי יי הַמּוֹתָה לַחֲסִידָיו:

אָנָּה יי כִּי־אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ בְּרִאמָּתָךְ

פִּתְחָתָ לְמוֹסְרֵי:

לִדְאֻבָּח וְזָבַח תוֹדָה וּבִשֶׁם יי אֶקְרָא:

נִדְרֵי לִי אֲשַׁלֵּם נִגְדֶה־נָּא לְכָל־עַמּוֹ:

בַּחֲצֹרוֹת בֵּית יי בְּתוֹכֵכִי יְרוּשָׁלַם.

הִלְלוּהָ:

תהלים קי"ז

הִלְלוּ אֶת־יי כָּל־זֹמִים שִׁבְחוּהוּ כָּל־הָאֲמִים:

כִּי גָבַר עָלֵינוּ חֲסֶדוֹ וְאֶמְתִּי לְעוֹלָם. הִלְלוּהָ:

תהלים קי"ח

הוֹדוּ לִי כִי־טוֹב כִּי לְעוֹלָם חֲסֶדוֹ:

יֹאמְרֵנָּא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסֶדוֹ:

יֹאמְרוּנָּא בֵּית־אֱהָרֹן כִּי לְעוֹלָם חֲסֶדוֹ:

יֹאמְרוּנָּא יִרְאִי יי כִּי לְעוֹלָם חֲסֶדוֹ:

PSALM 116:12-19

What can I render unto the Lord
For all His bountiful dealings toward me?

I will lift up the cup of salvation,
And call upon the name of the Lord.

My vows will I pay unto the Lord,
Yea, in the presence of all His people.

Grievous in the sight of the Lord
Is the death of His faithful ones.

Ah, Lord, I am indeed Thy servant;
I am Thy servant, the son of Thy handmaid;
Thou hast loosed my bonds.

I will offer to Thee a sacrifice of thanksgiving,
And call upon the name of the Lord.

I will pay my vows unto the Lord,
Yea, in the presence of all His people;

In the courts of the Lord's house,
In the midst of Jerusalem.

Hallelujah.

PSALM 117

O praise the Lord, all ye nations;
Laud Him, all ye peoples.

For great is His mercy toward us;
And the faithfulness of the Lord is everlasting. Hallelujah.

PSALM 118

O give thanks unto the Lord, for He is good,
For His lovingkindness endureth forever.

O let now Israel say:
His lovingkindness endureth forever.

Let now the house of Aaron say:
His lovingkindness endureth forever.

Let them that revere the Lord say:
His lovingkindness endureth forever.

מְרַחֵם צָר קָרָאתִי יְהוָה
עֲנֵנִי בְּמֶרְחֻבָּהּ:
יְיָ לִי לֹא אֵירָא
מִהַיְעֲשֶׂה לִי אָדָם:
יְיָ לִי בְּעֲזָרִי
וְאֲנִי אֶרְאֶה בְּשׁוֹנְאֵי:
טוֹב לְחַסוֹת בְּיְיָ
מִבְּטָח בְּאָדָם:
טוֹב לְחַסוֹת בְּיְיָ
מִבְּטָח בְּגִדִּיבִים:
כָּל־גּוֹזִים סָבְבוּנִי
בְּשֵׁם יְיָ כִּי אֲמִילִם:
סָבְבוּנִי גַם־סָבְבוּנִי
בְּשֵׁם יְיָ כִּי אֲמִילִם:
סָבְבוּנִי כְּדַבְרֵם
דַּעֲכוּ כְּאֵשׁ קוֹצִים
בְּשֵׁם יְיָ כִּי אֲמִילִם:
דָּחָה דְּחִיתָנִי לְנֶפֶל
וְיִי עֲזָרָנִי:
עָזִי וְזִמְרַת יְהוָה
וַיהֲיִלִי לִישׁוּעָה:
קוֹל רְנָה וִישׁוּעָה
בְּאֶהְלִי צְדִיקִים
יָמִין יְיָ עָשָׂה חֵיל:
יָמִין יְיָ רֹמְמָה
יָמִין יְיָ עָשָׂה חֵיל:
לֹא־אָמוֹת כִּי־אֶחָהּ
וְאֶסְפֹּר מַעֲשֵׂי יְהוָה:
יִסֹּר יִסְרָנִי יְהוָה
וְלִמּוֹת לֹא נִתְּנִי:
פָּתְחוּ־לִי שַׁעַר־צֶדֶק
אֲבֹאֲבֶם אוֹדָה יְהוָה:
וְהִשְׁעַר לִי
צְדִיקִים יָבֹאוּ בּוֹ:

Out of my straits I called upon the Lord;
He answered me and set me free.

The Lord is with me, I will not fear;
What can man do unto me?

The Lord is with me as my helper,
I shall see my adversaries discomfited.

It is better to take refuge in the Lord
Than to trust in man.

It is better to take refuge in the Lord
Than to trust in princes.

Many nations beset me;
Verily, in the name of the Lord, I will overcome them.

They beset me, yea, they compassed me about;
Verily, in the name of the Lord, I will overcome them.

They compassed me about like bees,
But they were extinguished like a fire of thorns;
Verily, in the name of the Lord, I did subdue them.

Thou, O foe, didst thrust at me that I might fall;
But the Lord helped me.

The Lord is my strength and my song,
And He hath become my salvation.

Hark! Rejoicing and triumph in the tents of the righteous:
'The right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted;
The right hand of the Lord doeth valiantly.'

I shall not die, but live,
And recount the works of the Lord.

The Lord hath indeed chastened me,
But He hath not given me over unto death.

Open to me the gates of victory;
I will enter them; I will give thanks unto the Lord.

This is the gate of the Lord;
The righteous shall enter it.

Each of the following verses is repeated

וְתַהֲיִּי לִי שׁוּעָה:	אוֹדֶה כִּי עָנִיתָנִי
הֵיטָה לְרֹאשׁ פָּנָה:	אֲבֵן מֵאֶסוּ הַבּוֹנִים
הִיא נִפְלְאָת בְּעֵינֵינוּ:	מֵאֵת יְיָ הֵיטָה זֹאת
נְגִילָה וְנִשְׁמָחָה בּוֹ:	זֶה הַיּוֹם עָשָׂה יְיָ

Reader and Congregation

אָנָּה יְיָ הוֹשִׁיעָה נָּא:	אָנָּה יְיָ הוֹשִׁיעָה נָּא:
אָנָּה יְיָ הַצְלִיחָה נָּא:	אָנָּה יְיָ הַצְלִיחָה נָּא:

Each of the following verses is repeated

בְּרַכּוּכֶם מִבֵּית יְיָ:	בָּרוּךְ הֵבֵא בִּשְׁם יְיָ
אֶסְרִיחָה בְּעַבְתֵּימִי	אֵל יְיָ וַיֵּאָר לָנוּ
עֲדִימְנוּת הַמִּזְבֵּחַ:	
אֱלֹהֵי אֲרוֹמָמְךָ:	אֱלֹהֵי אֹתָהּ וְאוֹדֶה
כִּי לְעוֹלָם־חֶסֶד:	הוֹדוּ לְיְיָ כִּי־טוֹב

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ. וְחִסְדֶּיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ וְכָל־עֲמֻךְ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־
שְׁמֶךָ מִלְּכָנוּ: כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֹאֶה לֵאמֹר. כִּי
מַעֲלָם וְעַד עוֹלָם אֹתָהּ אֵל. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל
בַּתְּשֻׁבָּחוֹת:

Each of the following four verses is repeated

I will give thanks unto Thee, for Thou hast answered me
And art become my salvation.

The stone which the builders rejected
Is become the chief cornerstone.

By the grace of the Lord has this been done;
It is marvelous in our eyes.

This is the day which the Lord hath made;
On it we will rejoice and be glad.

Reader and Congregation

We beseech Thee, O Lord, do Thou save us!
We beseech Thee, O Lord, do Thou save us!
We beseech Thee, O Lord, do Thou prosper us!
We beseech Thee, O Lord, do Thou prosper us!

Each of the following verses is repeated

Blessed be he that comes in the name of the Lord;
We bless you from the house of the Lord.

The Lord is God, and hath given us light;
Adorn the festival procession with myrtle boughs
Round the horns of the altar.

Thou art my God, and I will give thanks unto Thee;
Thou art my God, I will exalt Thee.

O give thanks unto the Lord, for He is good,
For His lovingkindness endureth forever.

All Thy works shall praise Thee, O Lord our God, and
Thy pious ones, the just who do Thy will, together with all
Thy people, the house of Israel, shall thank and bless,
exalt and reverence, sanctify and ascribe sovereignty unto
Thy name, O our King. For it is good to give thanks unto
Thee, and fitting to sing praises unto Thy name, for Thou
art God from everlasting to everlasting. Blessed art Thou,
O Lord, Thou King extolled with praises.

Reader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָנְלָא
וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Reader

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל בְּרַבְתָּא
וּשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאַמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינֵי וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May the prayers and supplications of the house of Israel be acceptable unto their Father in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

*סדר הוצאת התורה Face the Ark

אִיךְכְּמוֹךְ בְּאֱלֹהִים אֲדֹנָי וְאִין כְּמַעֲשֶׂיךְ:
 מְלָכוּתְךָ מְלָכוּת כָּל-עֲלָמִים וּמַמְשִׁלְתְּךָ בְּכָל-דָּוָר וְדָר:
 יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וָעַד:
 יְיָ עֲזֹ לְעַמּוֹ יִתֵּן יְיָ יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אב הַרְחָמִים הַיְטִיבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן וַתְּבַנֶּה חוֹמוֹת
 יְרוּשָׁלַּיִם:

כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנָשָׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְּנֹסַע הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וַיִּפָּצוּ אֲיִבֶיךָ
 וַיָּנֻסוּ מִשְׁנֵאֵיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ
 מִירוּשָׁלַיִם:

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

On Sabbath

וּוהר פ' ויקהל

בְּרִיד שְׁמָה דְּמָרָא עֲלָמָא. בְּרִיד בְּתָרְךָ וְאַתְרָךְ. יְהֵא רַעֲיוֹתְךָ
 עִם עַמְךָ יִשְׂרָאֵל לְעֵלָם. וּפְרָקוֹן יְמִינְךָ אֲחִי לְעַמְךָ בְּבֵית
 מִקְדָּשְׁךָ. וְלֹאֲמַטְיָא לָנָא מְטוֹב נְהוּרְךָ. וְלִקְבֵּל צְלוֹתְנָא בְּרַחֲמִין:
 יְהֵא רַעֲוֹא קְדָמְךָ. דְּתוֹרִיד לֵן חֵיין בְּטִיבוּתָא. וְלִהְיוֹת אֲנָא פְּקִידָא
 בְּגוֹ צְדִיקָיָא. לְמַרְחַם עָלִי וּלְמַנְטֵר יְתִי וְיֵת כְּלִידִי לִי וְדִי
 לְעַמְךָ יִשְׂרָאֵל: אֲנִתְּ הוּא וְזֵן לְכָלֵּא וּמְפָרְנִס לְכָלֵּא. אֲנִתְּ הוּא
 שְׁלִיט עַל כָּלֵּא. אֲנִתְּ הוּא דְּשְׁלִיט עַל מְלָכֵיָא. וּמְלָכוּתָא דִּי-לְךָ

*On Simhat Torah the service continues with אחה הראת, page 215.

SERVICE FOR TAKING OUT THE TORAH*

There is none like unto Thee among the mighty, O Lord, and there are no deeds like unto Thine. Thy kingdom is an everlasting kingdom and Thy dominion endureth throughout all generations. The Lord reigneth, the Lord hath reigned, the Lord will reign for ever and ever. May the Lord give strength unto His people; may the Lord bless His people with peace.

Father of compassion, may it be Thy will to favor Zion with Thy goodness and rebuild the walls of Jerusalem. For in Thee alone do we trust, O King, high and exalted God, Lord of the universe.

The Ark is opened.

And it came to pass that when the Ark moved forward, Moses said: Rise up, O Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.

For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem.

Blessed be He who, in His holiness, gave the Torah to His people Israel.

On Sabbath

Adapted from the Zohar, Parshath Vayakhel

Blessed be Thy name, O Sovereign of the universe. Blessed be Thy crown and Thy abiding-place. May Thy favor rest upon Thy people Israel forever. Reveal to Thy people in Thy Sanctuary the redeeming power of Thy right hand. Grant us the benign gift of Thy light, and in mercy accept our supplications. May it be Thy will to prolong our life in well-being. Let us be numbered among the righteous, so that Thou mayest be merciful unto us, and protect us and all our dear ones, and all Thy people Israel. Thou feedest and sustainest all; Thou rulest over all; yea, Thou rulest over kings, for all dominion is Thine.

*On *Simhat Torah* the service continues with *Atta hareita*, page 215.

היא: אָנָּה עֲבָדָה דְּקוּדְשָׁא בְּרִיד הוּא. דְּסִגְיָדָנָה קָמָה וּמִקָּמָה
דִּיקָר אֲוִרִיתָהּ. בְּכָל עֵדָן וְעֵדָן: לֹא עַל אָנָּשׁ רְחִיצָנָה. וְלֹא עַל
בֶּר אֱלֹהִין סְמִיכָנָה. אֵלָּא בְּאֱלֹהָהּ דְּשָׁמְיָה. דְּהוּא אֱלֹהָהּ קִשּׁוּט
וְאֲוִרִיתָהּ קִשּׁוּט וּנְבִיאָוּהִי קִשּׁוּט. וּמִסְנָה לְמַעְבַּד טָבָּן וְקִשּׁוּט.
בֵּה אָנָּה רַחֲמֵי וְלִשְׁמָה קִדִּישָׁא יִקְרָא אָנָּה אָמֵר תּוֹשְׁבָתָן: יְהֵא
רַעְוָה קִדְמָךְ דְּתַפְתַּח לְבִי בְּאֲוִרִיתָהּ. וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי.
וְלִבָּא דְּכָל־עַמְךָ יִשְׂרָאֵל. לְטָב וּלְחַיִּין וְלִשְׁלָם:

When a Festival occurs on a weekday, add:

יְיָ אֱלֹהֵינוּ וְחַנוּן. אָרְךְ אֲפִים וְרַב־חֶסֶד וְאַמֶּת:
נִצֵּר חֶסֶד לְאֱלֹפִים. נִשְׂא עֶז וְכֹחַ וְנִשְׁעָה וְנִחְמָה וְנִקְחָה:
רַבּוֹן הָעוֹלָם. מִלֵּא מִשְׁאֲלוֹת לְבִי לְטוֹבָה. וְהַפֵּק רְצוֹנִי וְתֵן לִי
שְׂאֵלֹתִי וְתַבְּנִי לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְּךָ שְׁלָם. וּמִלְּטָנִי מִיָּצָר הָרָע.
וְתֵן חֲלָקְנִי בְּתוֹרָתְךָ. וְתַבְּנֵנִי כְּדִי שְׁתַּשְׁרָה שְׂכִינְתְּךָ עָלֵינוּ. וְהוֹפֵעַ
עָלֵינוּ רוּחַ חֶכְמָה וּבִינָה רוּחַ עֲצָה וּנְבוּרָה רוּחַ יִדְעָת וְיִרְאָת יְיָ.
וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂאֲזוּכָה לַעֲשׂוֹת
מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ. וְלִלְכֹת בְּדֶרֶךְ יִשְׂרָאֵל לְפָנֶיךָ. וּמִקְדָּשֵׁנוּ
בְּמִצְוֹתֶיךָ כְּדִי שְׂנוּכָה לְחַיִּים טוֹבִים וְאַרוּכִים לְחַיִּי הָעוֹלָם הַבָּא.
וְתַשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמַשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת לְבָא לְעוֹלָם.
וְהַבּוֹטֵחַ בְּיָ חֶסֶד יִסְבְּבֵנוּ. אָמֵן:

יְהִי לְרְצוֹן אִמְרֵי־יְיָ וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי:

וְאֲנִי תַפְלִיתִּי־לְךָ יְיָ עֵת רְצוֹן

אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

We are the servants of the Holy One, blessed be He, before whom and before whose glorious Torah we bow at all times. Not in men do we put our trust, nor upon any angel do we rely, but upon the God of heaven, who is the God of truth, and whose Torah is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In Him do we trust, and unto His holy and glorious name we utter praises. May it be Thy will to open our hearts unto Thy Torah, and to fulfill the wishes of our hearts and of the hearts of all Thy people Israel for good, for life and for peace. Amen.

When a Festival occurs on a weekday, add:

The Lord, the Eternal, is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and acquitting.

MEDITATION

Lord of the universe, fulfill the wishes of my heart for good. Grant my request and my petition; make me worthy to do Thy will with a perfect heart; and keep me strong to resist temptation. O grant our portion in Thy Torah. Make us worthy of Thy divine presence. Bestow upon us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. May it be Thy will, O Lord our God and God of our fathers, that I may be worthy to perform good deeds in Thy sight, and to walk before Thee in the way of the upright. Sanctify us by Thy commandments, that we may merit on earth a life of goodness and health and be worthy of life eternal. Guard us from evil deeds and from evil times that may threaten the world. May lovingkindness surround him who trusts in the Lord. Amen.

May the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer. Accept my prayer, O Lord, and answer me with Thy great mercy and with Thy saving truth. Amen.

PRAYERS BEFORE THE ARK — SABBATH

1

Almighty God, reverently we stand before Thy Law, the Torah, Thy most precious gift to man, — the Holy Writ our fathers learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder every word and find as they, new evidence of Thee in every precept, each eternal truth. O Light of Ages, Thou art still our light, our guide, our fortress. May Thy Torah ever be our Tree of Life, our shield and stay, that we may take its teachings to our heart and thus draw near to Thee. Amen.

2

Thou Sovereign of the world and Ruler of mankind, as we stand before the open ark of Thy Torah we gratefully acknowledge Thee to be our Father and our Law-giver. Thou hast bequeathed unto us Thy Law, a sacred heritage for all time. Give us discernment to know and wisdom to understand that Thy Torah is our life and the length of our days. Teach us so to live that we shall be guided by Thy commandments. May Thy Word ever be a lamp unto our feet and a light unto our path, showing us the way to true and righteous living. Amen.

3

Almighty Father, on this Sabbath day, as we approach Thine altar to gain inspiration from Thy Torah, we pray that Thou wilt open our hearts unto Thy Law to the end that we may fulfill Thy holy precepts. Thou who didst bring order out of chaos, who didst establish harmony among the heavenly bodies, do Thou bring order and harmony into our lives and the lives of all mankind. May the portion of the Torah we read today inspire us to dedicate ourselves wholeheartedly to all that makes for just and righteous living. Hasten the day when Thy Law shall guide the lives of all the peoples of the earth, when all men shall live together as brothers recognizing Thee, the Father of all. Amen.

PRAYERS BEFORE THE ARK—FESTIVALS

Our God and God of our fathers, we stand before the open Ark of Thy Covenant to acknowledge Thy sovereignty. Before Thee and before the glory of Thy Law do we bow at all times. For Thou art Truth and Thy Torah is Truth, and Thy prophets are prophets of Truth, and Thou dost abound in mercy and in truth.

Do Thou enlighten our eyes that we may behold the wonders of Thy Torah. Endow us with wisdom that we may understand its precepts, and inspire us with courage that we may hold aloft the banner of Thy Law in the eyes of all men.

Pesah

1

We thank Thee, O our Father for the joy and gladness of this festival. At this Season of our Freedom, we are grateful unto Thee, O Redeemer of Israel, for the redemption Thou hast wrought for our fathers and for us. Thou didst bring us forth from slavery to freedom, from darkness to light, from human bondage to Thy divine service. As Thou wast with our fathers, we pray Thee, be with us in every generation. Amen.

2

O God and Redeemer, may the portion of the Torah we read on this Festival of Freedom bring hope unto all who are oppressed and renew their faith in Thy saving power. Thou who desirest that all men be free, didst enjoin upon us to proclaim liberty to all the inhabitants of the earth. May that day soon come, O Lord, when all Thy children shall be liberated from bondage, and free men everywhere unite in rendering homage unto Thee. Amen.

PRAYERS BEFORE THE ARK — FESTIVALS

Shavuot

1

At this season which marks the Giving of the Torah, we are grateful unto Thee, our Lawgiver, for the revelation of Thy will which, at Sinai, Thou didst vouchsafe unto our fathers, to us and to all mankind. Keep us through the increasing years, staunch and loyal to Thy covenant that we may realize our sacred calling as "a kingdom of priests and a holy people." Amen.

2

O Lord our God, on this festive day we recall that on Sinai Thou didst reveal Thyself, and through Thine immortal words didst weld our people into a nation through Torah. Standing before the sacred scrolls of Thy Law, we here renew the ancient covenant with our fathers, pronouncing again their memorable words: "All that the Lord hath spoken we will do." Help us to discern the wisdom of Thy precepts so that we may heed Thy commandments. May Thy Torah ever inspire us, guiding and leading us in the paths of justice and peace. Amen.

PRAYERS BEFORE THE ARK — FESTIVALS

Sukkot

1

At this season of joyous thanksgiving, we are grateful unto Thee, O Keeper of Israel, for Thy many bounties with which Thou dost bless us and for the protecting care with which Thy love doth watch over us. As Thou didst cause our fathers to dwell in the Sukkah of Thy glory amid the perils of the wilderness, so spread Thou over us and over all Israel, the Sukkah of Thy love and peace. Amen.

2

O beneficent Father, as we recall this day the gratitude of the children of Israel for the harvest of their fields in Eretz Yisrael, we, too, acknowledge Thee, the source of all our bounties. For all our blessings we give Thee thanks. May the portion of the Torah we read today teach us to share Thy gifts with those in need. Hasten that day when the children of Israel, in the land of their fathers, shall bring in their sheaves with rejoicing. We pray that Thou who didst protect our forefathers when they dwelt in tabernacles in the wilderness, wilt extend Thy tabernacle of peace over Israel and over all the peoples of the earth. Amen.

The Reader takes the Scroll of the Torah

Reader and Congregation

Take from hand

שִׁמְעֵה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד; Face Cong.

Reader and Congregation

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ:

Reader

גָּדְלוֹ לֵי אֲתִי וְנְרוֹמְמָה שְׁמוֹ יְחַדּוּ: Face Ark

Reader and Congregation

לֵךְ יִי הַגָּדְלָה וְהַגְבוּרָה וְהַתְפָּאָרַת וְהַנְצָח וְהַחֹדֶר. כִּי
כָל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ יִי הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל
לְרֹאשׁ. רוֹמְמוֹ יִי אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֲדָם רִגְלָיו קָדוֹשׁ
הוּא: רוֹמְמוֹ יִי אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קָדְשׁוֹ בֵּית־קָדְשׁוֹ
יִי אֱלֹהֵינוּ:

Reader

אֵב הַרְחָמִים הוּא יְרַחֵם עִם עַמּוּסִים וַיַּזְכּוֹר בְּרִית אֵיתָנִים
וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת וַיַּנְעֵר בְּיָצָר הָרָע מִן הַנְּשׂוֹאִים
וַיַּחֲזֵק אוֹתָנוּ לְפָלִיטַת עוֹלָמִים וַיַּמְלֵא מִשְׁאָלוֹתֵינוּ בְּמִדָּה טוֹבָה
יְשׁוּעָה וְרַחֲמִים:

וַיַּעֲזוֹר וַיַּגֵּן וַיִּשְׁעֵה לְכָל הַחוּסִים בּוֹ וְנֹאמַר אָמֵן: הַכֹּל
הָבָה גָּדֹל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה: יַעֲמֹד

בְּרוּךְ שְׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

The Reader takes the Scroll of the Torah

Reader and Congregation

Hear, O Israel: the Lord our God, the Lord is One.

Reader and Congregation

One is our God; great is our Lord; holy is His name.

Reader

Extol the Lord with me, and together let us exalt His name.

Reader and Congregation

Thine, O Lord, is the greatness and the power, the glory, the victory and the majesty; for all that is in the heaven and on the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted supreme above all. Exalt the Lord our God, and worship at His footstool; holy is He. Exalt the Lord our God, and worship at his Holy mountain; for the Lord our God is holy.

Reader

May the Father of compassion have mercy upon a people whom He lovingly tended. May He remember the covenant with the patriarchs; may He deliver us from evil times, curb the evil inclination in the people whom He hath tenderly protected, and graciously grant us enduring deliverance. May He abundantly fulfill our desires and grant us salvation and mercy.

May God help, shield and save all who trust in Him; and let us say, Amen. Ascribe greatness unto our God, and render honor to the Torah.

Blessed be He who in His holiness gave the Torah to His people Israel.

Congregation

And you who cleave unto the Lord your God, are alive everyone of you this day.

Those honored by being called to the Torah, recite the following blessings:

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ.

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחֶרֶב־בָּנוּ
מִכָּל־הָעַמִּים וַנִּתְחַלֵּנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

After a section of the Torah has been read, the following blessing is said:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

ברכת הגומל

One who has recovered from a serious illness, or has escaped danger, offers the following prayer:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל לְחַיִּים טוֹבוֹת.
שׁוֹמְרֵי כָל־טוֹב:

The Congregation responds:

מִי שׁוֹמֵר כָּל־טוֹב. הוּא יִשְׁמְרֵךְ כָּל־טוֹב סָלָה:

Those honored by being called to the Torah, recite the following blessings:

Bless the Lord who is to be praised.

Praised be the Lord who is blessed for all eternity.

Blessed art Thou, O Lord our God, King of the universe, who didst choose us from among all the peoples by giving us Thy Torah. Blessed art Thou, O Lord, Giver of the Torah.

After a section of the Torah has been read, the following blessing is said:

Blessed art Thou, O Lord our God, King of the universe, who in giving us a Torah of truth, hast planted everlasting life within us. Blessed art Thou, O Lord, Giver of the Torah.

PRAYER OF THANKSGIVING

One who has recovered from a serious illness, or has escaped danger, offers the following prayer:

Blessed art Thou, O Lord our God, Ruler of the universe, who in bestowing good upon man beyond his deserving, hast dealt graciously with me.

The Congregation responds:

May He, who hath dealt graciously with you, continue to bestow His favor upon you.

Reader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כָרְעוּתָהּ. וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָנְלָא
וּבְזִמְנָן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִידָהּ הוּא. לְעָלְמָא (וּלְעָלְמָא) מִן כָּל
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעָלְמָא. וְאָמְרוּ
אָמֵן:

Congregation

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל-פִּי
יְיָ בְּיַד-מֹשֶׁה:

*Reader**

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

Congregation

This is the Torah proclaimed by Moses to the children of Israel, at the command of the Lord.

*In Judaism, study of the Torah is an aspect of worship leading directly to prayer and righteous living. Hence, after reading a passage from the Bible, the congregation joins in chanting the Kaddish, a hymn of praise to God.

ברכת ההפטרה

ברוך אתה יי אלהינו מלך העולם. אשר בחר
בנביאים טובים ורצה בדבריהם הנאמרים באמת.
ברוך אתה יי הבוחר בתורה ובמשה עבדו ובִּישְׂרָאֵל
עמו ובנביאי האמת וצדק:

BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כל העולמים
צדיק בכל הדורות האל הנאמן האומר ועושה המדבר
ומקים שכל דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר
אחד מדבריו אחור לא ישוב ריקם כי אל מלך נאמן
ורחמן אתה. ברוך אתה יי האל הנאמן בכל דבריו:

רחם על ציון כי היא בית חינו ולעלובת נפש תושיע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

שמחנו יי אלהינו באלהיו הנביא עבדך ובמלכות
בית דוד משיחך במהרה יבא ויגל לבנו. על כסאו לא
ישב זר ולא יגחלו עוד אחרים את כבודו. כי בשם
קדשך נשבעת לו שלא יכבה נרו לעולם ועד: ברוך
אתה יי מנן דוד:

BLESSING BEFORE THE HAFTARAH

Blessed art Thou, O Lord our God, Ruler of the universe, who hast selected good prophets, taking delight in their words which were spoken in truth. Blessed art Thou, O Lord, who hast chosen the Torah, Thy servant Moses, Thy people Israel, and the prophets of truth and righteousness.

BLESSINGS AFTER THE HAFTARAH

Blessed art Thou, O Lord our God, King of the universe, Rock of all ages, righteous in all generations. Thou art the faithful God, promising and performing, speaking and fulfilling, for all Thy words are true and righteous.

Faithful art Thou, O Lord our God, and faithful are Thy words, for no word of Thine shall remain unfulfilled. Thou art a faithful and merciful God and King. Blessed art Thou, O Lord God, who art faithful in fulfilling Thy words.

Be merciful unto Zion, for it is the fountain of our life, and mayest Thou soon in our own day deliver Zion that is grieved in spirit. Blessed art Thou, O Lord, who makest Zion rejoice with her children.

The throne of David is the historic symbol of righteous government and the restoration of Israel's homeland.

Make us rejoice, O Lord our God, with Elijah the prophet, Thy servant, and with the kingdom of the house of David, Thine anointed. Soon may Elijah come and bring joy to our hearts. May no stranger occupy David's throne and may no usurper inherit his glory. For by Thy holy name Thou hast promised unto him that his light will never be extinguished. Blessed art Thou, O Lord, the Shield of David.

*On Sabbath, including the Sabbath of Hol Hamoed Pesah,
conclude with the following blessing:*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יְיָ
הַשֶּׁבֶת הַזֶּה שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁה וּלְמַנוּחָה
לְכָבוֹד וּלְתַפְאֶרֶת. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-יְחִי תָמִיד
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

*On the Festivals including the Sabbath of Hol Hamoed Sukkot,
conclude with the following blessing:*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יְיָ
הַשֶּׁבֶת הַזֶּה וְעַל יוֹם

On Pesah say:

חַג הַמִּצּוֹת הַזֶּה

On Shavuot say:

חַג הַשְּׂבָעוֹת הַזֶּה

On Sukkot say:

חַג הַסֻּכּוֹת הַזֶּה

On Shemini Azeret and Simhat Torah say:

הַשְּׁמִינִי חַג הָעֲצָרָת הַזֶּה

שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ וּלְקַדְּשָׁה וּלְמַנוּחָה לְשִׁשּׁוֹן וּלְשִׂמְחָה
לְכָבוֹד וּלְתַפְאֶרֶת: עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-יְחִי תָמִיד לְעוֹלָם
וָעֶד. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ וְהַשְׁבֵּת וַיִּשְׁרָאֵל וְהַזְמִינִים:

*On Sabbath, including the Intermediate Sabbath of Pesah,
conclude with the following blessing:*

We give Thee thanks and bless Thee, O Lord our God,
for the Torah, and for the worship of this day and for the
prophets, as well as for this Sabbath day which Thou, O
Lord our God, hast given us for holiness and for rest, for
glory and delight. Evermore may Thy name be continually
praised by every living being. Blessed art Thou, O Lord,
who hallowest the Sabbath.

*On the Festivals including the Intermediate Sabbath of Sukkot,
conclude with the following blessing:*

We give Thee thanks and bless Thee, O Lord our God,
for the Torah and for the worship of this day and for the
prophets, [as well as for this Sabbath day and] and for this Day of

On Pesah say:

The Feast of Unleavened Bread

On Shavuot say:

The Feast of Weeks

On Sukkot say:

The Feast of Tabernacles

On Shemini Azeret and Simhat Torah say:

The Eighth Day Feast of Assembly

which Thou hast given us [for holiness and for rest] for joy and
gladness, for glory and delight. Evermore may Thy name
be continually praised by every living being. Blessed art
Thou, O Lord, who hallowest the Sabbath and Israel and
the festive seasons.

יקום פֿרקן מן שְׁמִיאָ חָנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי וּמְזוֹנֵי
 רִוּיָּחִי וְסִיעֲתָא דְשְׁמִיאָ וּבְרִיּוֹת גּוּפָא וְהוֹרָא מַעֲלִיא. וְרַעָא חָיָא
 וְקִמָּא. וְרַעָא דִּי לֹא־יִפְסֵק וְדִי לֹא־יִבְטֵל מִפְתָּנֵי אֹרִיתָא.
 לְמַרְנָא וְרַבְּנָא חֲבוּרָתָא קְדִישָׁתָא. דִּי בְּאַרְעָא דִּישְׂרָאֵל דִּי
 בְּבָבֶל וְדִי בְּכָל אֶרֶצַת גִּלְוֹתָנָא. לְרִישֵׁי כָּלִי וְלְרִישֵׁי גִלְוֹתָא
 וְלְרִישֵׁי מְתִיבְתָּא וְלְרִישֵׁי דִּי בָּבָא: לְכָל־תַּלְמִידֵיהוֹן וְלְכָל
 תַּלְמִידֵי תַלְמִידֵיהוֹן וְלְכָל־מֶן דְּעֶסְקִין בְּאֹרִיתָא. מְלָכָא דְעָלְמָא
 יִבְרֵךְ יִתְהוֹן יִפִּישׁ חַיֵּיהוֹן וְיִסְגָּא יוֹמֵיהוֹן וְיִתֵּן אֶרְכָּה לְשְׁנֵיהוֹן.
 וְיִתְפָּרְקוּן וְיִשְׁתַּבּוּן מִן כָּל־עָקָא וּמִן כָּל מַרְעִין בִּישׁוּן. מָרָן דִּי
 בְּשְׁמִיאָ יְהֵא בְּסַעֲדָהוֹן כָּל זְמַן וְעַדן וְנֹאמַר אָמֵן:

יקום פֿרקן מן שְׁמִיאָ חָנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי וּמְזוֹנֵי
 רִוּיָּחִי וְסִיעֲתָא דְשְׁמִיאָ וּבְרִיּוֹת גּוּפָא וְהוֹרָא מַעֲלִיא. וְרַעָא חָיָא
 וְקִמָּא. וְרַעָא דִּי לֹא־יִפְסֵק וְדִי לֹא־יִבְטֵל מִפְתָּנֵי אֹרִיתָא. לְכָל־
 קְהָלָא קְדִישָׁא הָדָן. רַבְּרִבָּא עִם זַעֲרִיא טַפָּלָא וְנָשִׂיא. מְלָכָא
 דְעָלְמָא יִבְרֵךְ יִתְכּוֹן יִפִּישׁ חַיֵּיכּוֹן וְיִשְׁגָּא יוֹמֵיכּוֹן וְיִתֵּן אֶרְכָּה
 לְשְׁנֵיכּוֹן. וְיִתְפָּרְקוּן וְיִשְׁתַּבּוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישׁוּן.
 מָרָן דִּי בְּשְׁמִיאָ יְהֵא בְּסַעֲדָכוֹן כָּל־זְמַן וְעַדן. וְנֹאמַר אָמֵן:

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב הוּא יִבְרֵךְ
 אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל־קְהָלוֹת הַקָּדֶשׁ. הֵם
 וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם. וּמִי שְׁמִיחָדִים
 בְּתֵי כְּנִסְיוֹת לְתַפְּלָה. וּמִי שֶׁבָּאִים בְּתוֹכָם לְהַתְּפַלֵּל.
 וּמִי שְׁנוֹתְנִים נֵר לְמָאוֹר וְיֵין לְקִדּוֹשׁ וְלַהֲבַדְּלָה וּפֶת
 לְאוֹרְחִים וְצִדְקָה לְעֲנִיִּים. וְכָל־מִי שְׁעוֹסְקִים בְּצִרְכֵי
 צָבוֹר וּבִבְנֵי אֶרֶץ יִשְׂרָאֵל בְּאַמּוּנָה. הַקָּדוֹשׁ בְּרוּךְ
 הוּא יְשִׁלֵּם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־
 גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם. וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־
 מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְנֹאמַר אָמֵן:

PRAYER FOR THE SCHOLARS

Heavenly Father, we invoke Thy divine aid upon the scholars and teachers associated in the study of the Torah in the land of Israel, in Babylon, and in all the lands of the dispersion. We pray also for those leaders who spread learning among the people, the leaders of the community, those who head schools of learning as well as those who exercise authority in the courts of sacred law. May they, their disciples, the disciples of their disciples and all who apply themselves in the study of the Torah be granted heavenly salvation. Bestow upon them grace, lovingkindness and mercy, long life, ample sustenance, health of body and enlightenment of the mind. May they be blessed with children who will not neglect the Torah. May the Ruler of the universe bless them, prolong their lives, increase their days, and add to their years. May they be saved and delivered from every trouble and misfortune. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.

PRAYER FOR ISRAEL

We invoke Thy divine aid upon this entire congregation, its men and women as well as its children. May there be vouchsafed unto them salvation from heaven, grace, lovingkindness, and mercy, long life, ample sustenance, health of body and enlightenment of the mind. May you be blessed with children who will not neglect the Torah. May the Ruler of the universe bless you, prolong your lives, increase your days, and add to your years. May you be saved and delivered from every trouble and misfortune. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

PRAYER FOR THE CONGREGATION

May He who blessed our fathers, Abraham, Isaac, and Jacob, bless the people of this congregation, and of all other congregations; them, their wives, their sons, their daughters and all their dear ones. May His blessings also be vouchsafed unto those who dedicate and maintain Synagogues, unto those who enter therein to worship, and unto those who provide for the wayfarer, and are charitable to the poor. May He also bless those who faithfully devote themselves to the needs of the community and to the rebuilding of Eretz Yisrael. May the Holy One, blessed be He, remove from them all sickness, preserve them in health, forgive their sins, prosper the work of their hands and bestow blessings upon them and upon all Israel, their brethren, and let us say, Amen.

סדר ברכת החדש

On the Sabbath before Rosh Hodesh, the following is said:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחְדֹּשׁ
עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. וְתַתְּרַלְנוּ חַיִּים
אֲרָבִים חַיִּים שֶׁל־שָׁלוֹם חַיִּים שֶׁל־טוֹבָה חַיִּים שֶׁל־בְּרָכָה
חַיִּים שֶׁל־פְּרֻנָּסָה. חַיִּים שֶׁל־חֲלוּץ עֲצָמוֹת. חַיִּים שִׁישׁ
בָּהֶם יֵרָאֶת שָׁמַיִם וְיֵרָאֶת חֹטֵא חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה
וּכְלָמָה. חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד. חַיִּים שֶׁתְּהִי בָנוּ אֶהְבֵּת
תּוֹרָה וְיֵרָאֶת שָׁמַיִם. חַיִּים שִׁימְלָאוּ מְשָׁאֲלוֹת לִבָּנוּ
לְטוֹבָה. אָמֵן סְלָה:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֹאֵל אוֹתָם מַעֲבָדוֹת
לְחֵרוֹת. הוּא יִגְאֹל אוֹתָנוּ בְּקִרּוֹב וּיִקְבֹּץ נִדְחֵינוּ מֵאֲרָבַע
בְּנִפּוֹת הָאָרֶץ. חֲבֵרִים כָּל־יִשְׂרָאֵל. וְנֹאמַר אָמֵן:
רֹאשׁ חֹדֶשׁ . . . יִהְיֶה בַּיּוֹם . . . הֵבֵא עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל לְטוֹבָה:

יַחְדָּשְׁהוּ הַקִּדּוּשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית
יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם. לְשִׁשּׁוֹן וּלְשִׁמְחָה. לְיִשׁוּעָה
וּלְנִחְמָה. וְנֹאמַר אָמֵן:

PRAYER FOR THE NEW MONTH

On the Sabbath before the New Moon, the following is said:

May it be Thy will, O Lord our God and God of our fathers, to renew unto us this coming month for our good and for blessing. O grant us long life, a life of peace, of goodness, of blessing, of sustenance, of bodily vigor; a life marked by reverence for Thee and the dread of sin, a life free from shame and reproach, a life of abundance and honor, a life in which the love of the Torah and the fear of heaven shall ever be with us, a life in which all the desires of our hearts shall be fulfilled for our good. Amen.

May He who wrought wondrous deeds for our fathers, and redeemed them from slavery unto freedom, soon redeem us and gather our exiled brethren from the four corners of the earth, for all Israel is one fellowship; and let us say, Amen.

The New Month of will begin on May this New Month bring blessing to us and to all Israel.

May the Holy One, blessed be He, renew this month for us and for all His people, the house of Israel, for life and peace, for gladness and joy, for salvation and comfort; and let us say, Amen.

MEDITATION

O heavenly Father, the approach of another month reminds us of the flight of time and the change of seasons. Month follows month; the years of man's life are few and fleeting. Teach us to number our days that we may use each precious moment wisely. May no day pass without bringing us closer to some worthy achievement. Grant that the new month bring life and hope, joy and peace to all Thy children. Amen.

תפלה בעד הממשלה

אלהינו ואלהי אבותינו

קבל נא ברחמים את־תפלתנו בעד ארצנו וממשלתה.
 הרק את־ברכתך על הארץ הזאת על נשיאה שופטיה
 שוטריה ופקידיה העוסקים בצרכי צבור באמונה.
 הורם מחקי תורתך. הבינם משפטי צדקך למען לא
 יסורו מארצנו שלום ושלום אשר וחפש בליהימים.
 אנא יי אלהי הרוחות לכל־בשר. שלח רוחך על כל־
 תושבי ארצנו. וטע בין בני האמות והאמונות השונות
 השוכנים בה אהבה ואחווה שלום ורעות. ועקר מלבם
 כל שנאה ואיבה קנאה ותחרות. למלאת משא נפש
 בניה המתימרים בכבודה. והמשתוקקים לראותה אור
 לכל־הגוים.

וכן יהי רצון מלפניך שתהא ארצנו ברכה לכל־
 יושבי תבל. ותשרה ביניהם רעות וחירות וקנים במהרה
 חזון נביאך. לא־ישא גוי אל־גוי חרב ולא־ילמדו עוד
 מלחמה. ונאמר כי כולם ידעו אותי למקטנם ועד־
 גדולם. אמן:

PRAYER FOR OUR COUNTRY

Our God and God of our fathers, we invoke Thy blessing upon our country, on the government of this Republic, the President of these United States and all who exercise just and rightful authority. Do Thou instruct them out of Thy Law, that they may administer all affairs of state in justice and equity, that peace and security, happiness and prosperity, right and freedom, may forever abide among us.

Unite all the inhabitants of our country, whatever their origin and creed, into a bond of true brotherhood to banish hatred and bigotry and to safeguard the ideals and free institutions which are our country's glory.

May this land under Thy Providence be an influence for good throughout the world, uniting men in peace and freedom and helping to fulfill the vision of thy Prophets: "Nation shall not lift up sword against nation, neither shall men learn war any more." "For all men, both great and small shall know the Lord." Amen.

אב הרחמים

אב הרחמים שוכן מרומים. ברחמי העצומים הוא יפקוד
 ברחמים החסידים והישרים והתמימים. קהלות הקדש שמסרו
 נפשם על קדשת השם. הנאהבים והנעימים בחייהם ובמותם
 לא נפרדו. מנשרים קלו מאריות וגברו. לעשות רצון קונם וחספז
 צורם: יזכרם אלהינו לטובה עם שאר צדיקי עולם. וינקום
 נקמת דם-עבדיו השפוד: בכתוב בתורת משה איש האלהים.
 הרנינו גוים עמו כי דם-עבדיו יקום. ונקם ישיב לצריו וכפר
 אדמתו עמו: ועל-ידי עבדך הנביאים כתוב לאמר. ונקיתי
 דמם לא-נקיתי וי שכן בציון: ובכתבי הקדש נאמר. למה
 יאמרו הגוים אזה אלהיהם. יודע בגוים לעינינו נקמת דם-
 עבדך השפוד: ואומר בי-דורש דמים אותם זכר לא-שכח
 צעקת עניים: ואומר ידן בגוים מלא גויות מחץ ראש על-ארג
 רבה: מנחל בדרך ישתה על-כנ ירים ראש:

DIRGE FOR ISRAEL'S MARTYRS

May the Father of mercies who dwelleth on high, in His mighty compassion, remember the loving, upright and blameless souls and all the holy communities in Israel who laid down their lives for the sanctification of the divine name. Even as they were devoted and faithful in life, so in death they were not parted. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and bring retribution for the blood of His servants which has been shed, in accordance with the promise given in the Law of Moses, reiterated in the Books of the Prophets and again stated in the Sacred Writings: Sing aloud, O ye nations, for God doth bring to judgment those who shed the blood of His servants. Wherefore should the nations say, 'Where is their God?' Let the retribution of Thy servants' blood be made known among the nations in our sight. For God, the Avenger of bloodshed, will not forget the cry of the humble. He will judge among the nations, and crushing evil, will emerge triumphant.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיוּ לְךָ סֵלָה:

אֲשֶׁר הָעַם שָׁכַח לֹא אֲשֶׁר הָעַם שָׁחַ אֱלֹהָיו:

תהלים קמ"ה

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֲבָרְכֶךָ וְאַהֲלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְיָ וּמְהֵלָל מְאֹד וּלְגַדֵּלְתוֹ אֵין חֶקֶר:

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרָתֶךָ יִגְדֹּד:

הַדָּר כְּבוֹד הוֹדֶךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וַעֲזוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתְךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבְךָ יִבְיָעוּ וְצַדִּיקְךָ יִרְגְּנוּ:

חֲנוּן וְרַחוּם יִהְיֶה אֶרֶךְ אַפִּים וּגְדֻלַּחֲסֵד:

טוֹב־יִהְיֶה לְכָל וּרְחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֶךָ יִהְיֶה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה:

כְּבוֹד מְלַכּוֹתֶיךָ יֹאמְרוּ וּגְבוּרָתְךָ יְדַבְּרוּ:

Happy are they that dwell in Thy house;
They will ever praise Thee.

Happy is the people who thus fare;
Yea, happy is the people whose God is the Lord.

PSALM 145

A Psalm of praise; of David.

I will extol Thee, my God, O King,
And I will bless Thy name for ever and ever.

Every day will I bless Thee,
And I will praise Thy name for ever and ever.

Great is the Lord, and highly to be praised;
His greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous acts,
And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.

The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall praise Thee, O Lord,
And Thy faithful ones shall bless Thee.

They shall declare the glory of Thy kingdom,
And talk of Thy might;

להודיע לבני האדם ובורתיו וכבוד הדר מלכותו:
 מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:
 סומך יהוה לכל-הנפלים חזקף לכל-הכפופים:
 עיני כל אליך ישברו. ואתה נותן להם את-אכלם בעתו:
 פותח את-ידך ומשביע לכל-חי רצון:
 צדיק יהוה בכל-דרךיו וחסיד בכל-מעשיו:
 קרוב יהוה לכל-קרואיו לכל אשר יקראהו באמת:
 רצון יראיו יעשה ואת-שונעתם ישמע ויושיעם:
 שומר יהוה את-כל-אהביו ואת כל-הרשעים ישמיד:
 תהלת יהוה ידבר פי ויברך כל-בשר שם קדשו
 לעולם ועד:
 ואנחנו נברך יי מעתה ועד-עולם. הללויה:

סדר הכנסת התורה

Reader

יהללו את-שם יי בירושלם שמו לבדו.

Congregation

הודו על-ארץ ושמים וירם קרן לעמו
 תהלה לכל-חסידיו לבני ישראל עם קרבו
 הללויה:

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom,
And Thy dominion endureth throughout all generations.

The Lord upholdeth all who fall,
And raiseth up all who are bowed down.

The eyes of all look hopefully to Thee,
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is near unto all who call upon Him,
To all who call upon Him in truth.

He will fulfill the desire of them that revere Him;
He will also hear their cry, and will save them.

The Lord preserveth all them that love Him;
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;
Let all men bless His holy name for ever and ever.

We will bless the Lord from this time forth,
And forevermore. Hallelujah.

REPLACING THE TORAH SCROLL

Reader

Let them praise the name of the Lord,
For His name alone is exalted.

Congregation

His glory is above the earth and heaven. He hath given
glory unto His people, praise to all His faithful ones, to
the children of Israel, a people near unto Him.

Hallelujah.

On Sabbath

תהלים כ"ט

מזמור לדוד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:

קוֹל יְהוָה עַל־הַמַּיִם אֵל הַכְּבוֹד הַרְעִיםיְהוָה עַל־מַיִם רַבִּים:

קוֹל יְהוָה בַּכֶּחַ קוֹל יְהוָה בְּהַדָּר:

קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:

וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וּשְׁרִיּוֹן כְּמוֹ בָּרָאמִים:

קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ:

קוֹל יְהוָה יַחִיל מִדְּבָר יַחִיל יְהוָה מִדְּבַר קָדֹשׁ:

קוֹל יְהוָה יְחוּלֵל אֵילֹת וַיַּחֲשֵׁף יַעֲרוֹת

וּבְהִיכָלוֹ כָּלוּ אוֹמֵר כְּבוֹד:

יְהוָה לַמַּבּוּל יֵשֵׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

On Sabbath

PSALM 29

A Psalm of David

Ascribe unto the Lord, ye ministering angels,
Ascribe unto the Lord glory and power.

Render unto the Lord the glory due unto His name;
Worship the Lord in the beauty of holiness.

The voice of the Lord is over the waters;
The God of glory thundereth!
The Lord is over the great waters.

The voice of the Lord is mighty;
The voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars;
Yea, the Lord shattereth the cedars of Lebanon.

He maketh the mountains leap like a calf,
Lebanon and Sirion like a wild ox.

The voice of the Lord heweth out flames;
The Lord heweth out flames of fire.

The voice of the Lord causeth the desert to tremble;
The Lord maketh the desert of Kadesh tremble.

The voice of the Lord maketh the oak trees dance,
And strippeth the forest bare;
While in His Temple everything proclaims His glory.

The Lord was King at the Flood;
The Lord shall remain King forever.

May the Lord give strength unto His people;
May the Lord bless His people with peace.

On Festivals occurring on weekdays

תהלים כ"ד

לְדוֹד מִזְמוֹר

לַיהוָה הָאֲרֶץ וּמְלוֹאָהּ תָּבֵל וַיֵּשְׁבִי בָּהּ:

כִּי הוּא עַל־יָמִים יִסְדָּהּ וְעַל־נְהָרוֹת יִכּוֹנְנֶהּ:

מִי־עֲלָה בְּהִרְיָהּ וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:

נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב אֲשֶׁר לֹא־נָשָׂא לִשְׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשׂא בִּרְכָּהּ מֵאֵת יְהוָה וַצַּדִּיקָהּ מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דֹּרְשָׁיו מִבְּקָשֵׁי פִנְיֶה יַעֲקֹב סֵלָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֶזְרוֹ וְנִגְבוֹר

יְהוָה נִגְבוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשָׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא

מֶלֶךְ הַכְּבוֹד סֵלָה:

On Festivals occurring on weekdays

PSALM 24

A Psalm of David

The earth is the Lord's and all its fulness,
The world, and they that dwell thereon.

For He hath founded it upon the seas,
And established it upon the floods.

Who shall ascend the mountain of the Lord?
And who shall stand in His holy place?

He that hath clean hands, and a pure heart;
Who hath not set his mind on what is false,
And hath not sworn deceitfully.

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Such is the generation of them that seek Him,
That seek the presence of the God of Jacob.

Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors,
That the King of glory may come in.

Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors,
That the King of glory may come in.

Who then is the King of glory?
The Lord of hosts;
He is the King of glory.

The Torah is returned to the Ark.

וּבִנְחָה יֹאמַר שׁוּבָה יְיָ רַבּוֹת אֵלַי יִשְׂרָאֵל:
 קוּמָה יְיָ לְמִנוּחֶתְךָ אֶתָּה וְאֲרוֹן עֲדָךְ:
 כְּהִנֵּיךְ יִלְבָּשׁ צִדְקַתְךָ וְחִסְדֶּיךָ יִרְגְּנוּ:
 בַּעֲבוּר דָּוִד עַבְדְּךָ אֶל־תֵּשֶׁב פָּנַי מְשִׁיחֶךָ:
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ:
 עֲצִיחִים הֵיא לַמַּחְזִיקִים בָּהּ וְתַמְכִּיָּה מְאֹשֶׁר:
 דְּרָכֶיךָ דֹּרְכֵינָעַם וְכִלְיֹתֶיבוֹתֶיךָ שְׁלוֹם:
 הַשִּׁיבֵנו יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקָדָם:

Musaf for Sabbath, pages 137-145.

Musaf for Festivals, pages 146-156.

The Torah is returned to the Ark.

When the Ark rested, Moses said:
Mayest Thou, O Lord, dwell among the myriads of the
families of Israel.

Arise, O Lord, unto Thy sanctuary,
Thou, and the Ark of Thy strength.

Let Thy priests be clothed with salvation;
And Thy faithful ones exult.

For the sake of David, Thy servant,
Reject not Thine anointed.

I have given you good teaching;
Forsake not My Torah.

It is a Tree of Life to them that hold fast to it,
And everyone that upholds it is happy.

Its ways are ways of pleasantness,
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;
Renew our days as of old.

MEDITATION

Our God and God of our fathers, we thank Thee for Thy Torah, our priceless heritage. May the portion we have read today inspire us to do Thy will and to seek further knowledge of Thy word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Thy laws by which man truly lives. Happy are all who love Thee and delight in Thy commandments. Amen.

Musaf for Sabbath, pages 137-145.
Musaf for Festivals, pages 146-156.

מוסף לשבת

Reader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתָהּ. וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעִנְיָא
וּבְזֵמן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא (וּלְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ
אָמֵן:

עמידה

כִּי שֵׁם יְיָ אֱמָרָא הָבוּ גִּדְל לְאַלְהֵינוּ:
אֲדָנֵי שְׁפִתֵי תַפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמִבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְכִרְנוּ לַחַיִּים. מְלֶכֶךְ הַפֶּזַח בְּחַיִּים. וְכִתְבֵנוּ בְּסֶפֶר הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים.

ADDITIONAL SERVICE—SABBATH

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

The Amidah is said standing, in silent devotion.

When I call upon the Lord, ascribe greatness unto our God.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

On the Sabbath of Repentance add:

Remember us unto life, O King who delightest in life, and inscribe us in the Book of Life so that we may live worthily for Thy sake, O Lord of life.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ.

From Shemini Azeret until Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְּיֵם
אֱמוּנָתוֹ לִישֵׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גִּבּוֹרוֹת וּמִי דוֹמֶה
לָךְ מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הֶרְחָמִים. זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחֲיָה
הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל־יוֹם יִהְיֶה לָלוֹךְ
סֵלָה. *בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

**On Shabbat Shuvah conclude thus:*

בָּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ:

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

From Shemini Azeret until Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation?

On the Sabbath of Repentance add:

Who may be compared to Thee, Father of mercy, who in love rememberest Thy creatures unto life?

Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily. *Blessed art Thou, O Lord, the holy God.

**On the Sabbath of Repentance conclude thus:*

Blessed art Thou, O Lord, Thou holy King.

קדושה

When the Reader chants the Amidah, the Kedushah is added.

נַעֲרִיצֶךָ וְנִקְדִּישֶׁךָ בְּסוּד שֵׁיחַ שְׂרָפִי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. בְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה
וַאֲמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צָבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מְשָׁרְתָיו שׂוֹאֲלִים זֶה לָזֶה אֵיזָה
מָקוֹם כְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב
וַיִּבְקַר בְּכָל־יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מֶלְכֵנוּ הוּא מוֹשִׁיעֵנו
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵי שְׁנִית לְעֵינֵי כָל־חַי. לְהִיּוֹת לָכֶם
לְאֱלֹהִים:

אֲנִי יְיָ אֱלֹהֵיכֶם:

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמִלְךָ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נָגִיד נָדִלְךָ. וּלְנִצָּח נִצָּחִים קֹדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחָךְ
אֱלֹהֵינוּ מִפְּנֵי לֹא יִמוֹשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ
אֲמָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקְּדוֹשׁ: (הַמֶּלֶךְ הַקְּדוֹשׁ)

KEDUSHAH

When the Reader chants the Amidah, the Kedushah is added.

We will revere Thee and sanctify Thee in the mystic utterance of the holy seraphim who hallow Thy name in the sanctuary as described in the vision of Thy prophet:

And the seraphim called unto one another saying:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of His glory.

His glory pervades the universe; His ministering angels inquire of one another: Where is the place of His glory? In response they give praise:

Praised be the glory of the Lord from His heavenly abode.

From His heavenly abode may He turn in mercy and bestow grace unto the people who, reciting the Shema evening and morning, twice daily, proclaim in love the unity of His name, saying:

Hear, O Israel: the Lord our God, the Lord is One.

He is our God; He is our Father, our Sovereign and our Deliverer. In His mercy He will again make known in the presence of all the living that He will be your God.

"I am the Lord your God."

As it is written in holy Scripture:

The Lord shall reign forever; Thy God, O Zion, shall be Sovereign unto all generations. Hallelujah.

Unto all generations we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Our mouth shall ever speak Thy praise, O our God, for Thou art a great and holy God and King. Blessed art Thou, O Lord, the holy God. (the holy King).

בקשה

אלהינו ואלהי אבותינו יעלה לפניך וקרון אבותינו
בימי קדם בעמדם לפניך בחצרות קדשך: מה רבה
אהבתם לך בהביאם לפניך את קרבנות חובותיהם ומדי
שבת בשבתו: אנא יי אלהינו האצל עלינו מרוחם רוח
דעת ויראת יי: בן נזפה למלא חובותינו לבגין ארצך
ולחדוש בית חיינו ויתברכו בנו כל משפחות האדמה:

On Sabbath

תפנת שבת רצית קרבנותיה. צנית פרושיה עם
סדורי נסקיה. מענניה לעולם כבוד ינחלו. טועמיה
חיים זכו. וגם האוהבים דבריה גדלה בחרו. אז מסיני
נצטוו עליה. ותצום יי אלהינו להקריב בה קרבן מוסף

On Sabbath Rosh Hodesh

אמה יצרת עולמך מקדם. כלית מלאכתך ביום השביעי.
אהבת אותנו ורצית בנו ורוממתנו מכל הלשונות. וקדשתנו
במצותך וקרבנתנו מלכנו לעבודתך. ושמך הגדול והקדוש
עלינו קראת. ותתלנו יי אלהינו באהבה שבתות למנוחה וראשי
חדשים לכפרה: ולפי שחטאנו לפניך אנחנו ואבותינו חרבה
עירנו. ושמם בית מקדשנו וגלה יקרנו ונטל כבוד מבית חיינו.
ואין אנחנו יכולים לעשות חובותינו בבית בחירתך. בבית הגדול
והקדוש שנקרא שמך עליו. מפני היר שנשתלחה במקדשך:

MEDITATION

Our God and God of our fathers, may there come before Thee the remembrance of our ancestors as they appeared in Thy sacred Temple in the days of yore. How deep was their love of Thee as they brought Thee their offerings each Sabbath day. We pray, Thee, grant us of the spirit of knowledge and the fear of the Lord that lived in their hearts. May we, in their spirit of sacrificial devotion, fulfill our duty toward the rebuilding of Thy Holy Land, the fountain of our life, that we may ever be a blessing to all the peoples of the earth.

On Sabbath

Thou didst establish the Sabbath and didst accept its offerings, prescribing the order of its service. They that delight in the Sabbath have a glorious heritage; they who partake of it, merit life's highest joy, and they that love its observance have thus chosen true distinction. At Sinai our forefathers were commanded to keep the Sabbath; and Thou didst ordain, O Lord our God, that they bring the additional Sabbath offering as set forth in the Torah.

On Sabbath Rosh Hodesh

Thou didst create the world from of old completing Thy work by the seventh day. Loving us and exalting us above all tongues, Thou didst sanctify us by Thy commandments, and didst bring us near unto Thy service, O our King, calling us by Thy great and holy name. As a token of Thy love, O Lord our God, Thou didst also give us Sabbaths for rest and New Moons for forgiveness.

Because we and our forefathers sinned against Thee, our city Jerusalem has been laid waste, our Sanctuary is desolate, our splendor has gone into exile, and the glory has been removed from the abode of our life. Therefore we cannot fulfill our obligations in Thy chosen House, the great and holy Temple, which was called by Thy name, because of the destruction that has come upon Thy Sanctuary.

On Sabbath

שַׁבַּת בְּרֵאוּי: יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. שְׁשֹׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹת חֻבּוֹתֵיהֶם. תְּמִידִים
בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם. וְאֶת־מוֹסֵף יוֹם הַשַּׁבָּת
הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת רָצוֹנָךְ כְּמוֹ
שֶׁתַּבְּתָּ בְּתוֹרָתְךָ. עַל־יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ
בְּאֵמֹר: וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבָּשִׁים בְּגִי'שָׁנָה תְּמִימִם
וּשְׁנֵי עֶשְׂרִינִים סֵלֶת מִנְּחָה בְּלוּלָה בְּשֶׁמֶן וְנוֹסְכוֹ: עֲלֵת
שַׁבַּת בְּשַׁבְּתוֹ עַל־עֲלֵת הַתְּמִיד וְנוֹסְכָה:

On Sabbath Rosh Hodesh

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. שְׁשֹׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹת
חֻבּוֹתֵיהֶם. תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם. וְאֶת־מוֹסְפֵי יוֹם
הַשַּׁבָּת הַזֶּה וְיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה
בְּמִצּוֹת רָצוֹנָךְ. כְּמוֹ שֶׁתַּבְּתָּ בְּתוֹרָתְךָ. עַל־יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְּבוֹדְךָ בְּאֵמֹר: וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבָּשִׁים בְּגִי'שָׁנָה תְּמִימִם
וּשְׁנֵי עֶשְׂרִינִים סֵלֶת מִנְּחָה בְּלוּלָה בְּשֶׁמֶן וְנוֹסְכוֹ: עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ
עַל־עֲלֵת הַתְּמִיד וְנוֹסְכָה:

וּבְרֵאשֵׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה לִי. פָּרִים בְּגִי'בָקָר שְׁנַיִם
וְאַיִל אֶחָד. כִּבָּשִׁים בְּגִי'שָׁנָה שְׁבַע תְּמִימִם: וּמִנְחָתָם וְנוֹסְפֵיהֶם
כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרִינִים לֶפֶר וּשְׁנֵי עֶשְׂרִינִים לְאַיִל. וְעֶשְׂרוֹן לִכְבָּשׁ
וְיֵין בְּנוֹסְכּוֹ וְשֶׁעִיר לִכְפָּר וּשְׁנֵי תְּמִידִים בְּהִלְכָתָם:

On Sabbath

May it be Thy will, O Lord our God and God of our fathers, to lead us joyfully back to our land, and to establish us within its borders where our forefathers prepared the daily offerings and the additional Sabbath offerings, as is written in Thy Torah, through Moses, Thine inspired servant.

The Sabbath Offering:

(Numbers 28:9-10)

On Sabbath Rosh Hodesh

May it be Thy will, O Lord our God and God of our fathers, to lead us joyfully back to our land, and to establish us within its borders where our forefathers prepared the daily offering and the additional offerings for the Sabbath day and for the New Moon, as it is written in Thy Torah through Moses, Thine inspired servant.

The Sabbath Offering:

(Numbers 28:9-10)

The Rosh Hodesh Offering:

(Numbers 28:11-15)

On Sabbath

יִשְׁמְחוּ בַּמְלָכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם
מְקוֹדְשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךְ. וְהַשְׁבִּיעֵי
רָצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמֻדָּת יָמִים אוֹתוֹ קָרָאתָ. וְכָר
לַמַּעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׁבַעְנוּ מִטּוֹבָךְ וְשִׁמְחָנוּ
בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְשֶׁךָ. וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל
מְקוֹדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ. מְקוֹדֵשׁ הַשַּׁבָּת:

On Sabbath Rosh Hodesh

יִשְׁמְחוּ בַּמְלָכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם מְקוֹדְשֵׁי שְׁבִיעֵי
כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךְ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמֻדָּת
יָמִים אוֹתוֹ קָרָאתָ וְכָר לַמַּעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ וְתַדֵּשׁ עֲלֵינוּ בְּיוֹם
הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה. לְטוֹבָה וּלְבִרְכָּה. לְשִׁשּׁוֹן וּלְשִׁמְחָה.
לִישׁוּעָה וּלְנִחְמָה. לְפִרְנוּסָה וּלְכִלְכָּלָה. לְחַיִּים וּלְשָׁלוֹם. לְמַחִילָת
חַטָּא וּלְסִלִּיחַת עוֹן (*during Leap Year add:*) וּלְכַפֶּרֶת פְּשָׁע: כִּי
בְּעֶמְךָ יִשְׂרָאֵל בְּחֻרָת מַכְלֵה־אֲמוֹת. וְשַׁבָּת קִדְשֶׁךָ לָהֶם הוֹדַעְתָּ.
וְחָקִי רֵאשִׁי חֲדָשִׁים לָהֶם קִבְּעָתָּ: בְּרוּךְ אַתָּה יְיָ. מְקוֹדֵשׁ הַשַּׁבָּת
וְיִשְׂרָאֵל וְרֵאשֵׁי חֲדָשִׁים:

On Sabbath

May they who observe the Sabbath and call it a delight rejoice in Thy kingdom. May the people who sanctify the seventh day be sated and delighted with Thy bounty. For Thou didst find pleasure in the seventh day, and didst sanctify it, calling it the most desirable of days, in remembrance of creation.

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

On Sabbath Rosh Hodesh

May they who observe the Sabbath and call it a delight, rejoice in Thy kingdom. May the people who sanctify the seventh day be sated and delighted with Thy bounty. For Thou didst find pleasure in the seventh day, and didst sanctify it, calling it the most desirable of days, in remembrance of creation.

Our God and God of our fathers, accept our rest. On this Sabbath day renew the New Moon unto us for well-being and for blessing, for joy and gladness, for salvation and comfort, for sustenance and abundance, for life and peace, for the pardon of sin and forgiveness of iniquity. (*During leap year add: and for the atonement of iniquity*). Choosing Thy people Israel from among all nations, Thou hast made Thy holy Sabbath known unto them, and prescribed statutes regarding the observance of the New Moon. Blessed art Thou, O Lord, who sanctifiest the Sabbath, Israel and the New Moon.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
אתה עבודה לדביר ביתך. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזנה עינינו בשובך לציון ברחמים. ברוך אתה
יי. המחזיר שכנתו לציון:

*מודים אנחנו לך. שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא
לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים
בידך. ועל נשמותינו הפקודות לך ועל נסיה שבכל-יום
עמנו ועל נפלאותיך וטובותיך שבכל-עת ערב ובקר
וצהרים. הטוב כי לא-כלו רחמיך והמרחם כי לא-תמו
חסדיך מעולם קנינו לך:

**When the Reader chants the Amidah, the Congregation says the following prayer:*

מודים אנחנו לך. שאתה הוא יי אלהינו ואלהי אבותינו. אלהי
כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחיינו וקיימתנו. בן תחינו ותקיימנו ותאסוף
נליתינו לחצרות קדשך. לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאתנו מודים לך. ברוך אל ההודאות:

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee. O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

*We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

**When the Reader chants the Amidah, the Congregation says the following prayer:*

We thankfully acknowledge that Thou art the Lord our God and God of our fathers, the God of all that lives, our Creator and Creator of the universe. We offer blessings and thanksgiving to Thy great and holy name because Thou hast kept us in life and sustained us; so mayest Thou continue to keep us in life and sustain us. O gather our exiles into the courts of Thy holy sanctuary to observe Thy statutes, to do Thy will, and to serve Thee with a perfect heart. We give thanks unto Thee. Blessed be God to whom we are ever grateful.

On Hanukkah add:

על הנסים ועל הפך קון ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:
בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו. כשעמדו
מלכות יון הרשעה על-עמך ישראל. להשכיחם תורתך.
ולחעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם
בעת צרתם. רבת את-דיכם. דנת את-דינם. נקמת את-נקמתם.
מסרת גבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד
טהורים. ורשעים ביד צדיקים. ונדים ביד עוסקי תורתך. ולך
עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה
גדולה ופך קון כהיום הזה. ואחר כן באו בניה לדרביר ביתך.
ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך
הגדול:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם

ועד:

On Shabbat Shuvah add:

ובכתוב לחיים טובים כלי-בני ברייתך:
וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך
נאה להודות:

Reader

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה
הכתובה על-ידי משה עבדך. האמורה מפי אהרן ובניו כהנים
עם קדושך כאמור:

Congregation

כן יהי רצון:
כן יהי רצון:
כן יהי רצון:

Reader

יברך יי וישמך.
יאר יי פניו אליך ויחנה.
ישא יי פניו אליך וישם לך שלום.

On Hanukkah add:

We thank Thee also for the miraculous and mighty deeds of liberation wrought by Thee, and for Thy victories in the battles our forefathers fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Johanan, of the Hasmonean family, a tyrannical power rose up against Thy people Israel to compel them to forsake Thy Torah, and to force them to transgress Thy commandments. In Thine abundant mercy Thou didst stand by them in time of distress. Thou didst rise to their defense and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Thy Torah. Thou didst thus make Thy greatness and holiness known in Thy world, and didst bring great deliverance to Israel. Then Thy children came into Thy dwelling place, cleansed the Temple, purified the Sanctuary, kindled lights in Thy sacred courts, and they designated these eight days of Hanukkah for giving thanks and praise unto Thy great name.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever.

On the Sabbath of Repentance add:

O inscribe all the children of Thy covenant for a happy life.

May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Reader

Our God and God of our fathers, bless us with the threefold blessing written in the Torah of Moses, Thy servant, and spoken by Aaron and his sons, Thy consecrated priests:

*Reader**Congregation*

May the Lord bless thee and keep thee;	So may it be His will.
May the Lord make His countenance to shine upon thee and be gracious unto thee;	So may it be His will.
May the Lord turn His countenance unto thee and give thee peace.	So may it be His will.

שים שלום טובה וברכה בעולם חן וחסד ורחמים
עלינו ועל כל-ישראל עמך. ברכנו אבינו כלנו באחד
באור פניך. כי באור פניך נתת לנו יי אלהינו תורת
חיים ואהבת חסד וצדקה וברכה ורחמים וחיים
ושלום. וטוב בעיניך לברך את-עמך ישראל בכל-
עת ובכל-שעה בשלומך.*

ברוך אתה יי המברך את-עמו ישראל בשלום:

**On Shabbat Shuvah conclude thus:*

בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונכתב לפניך.
אנחנו וכל עמך בית ישראל. לחיים טובים ולשלום. ברוך אתה
יי עושה השלום:

אלהי נצור לשוני מרע ושפתי מידבר מרמה
ולמקללי נפשי תדום ונפשי בעפר לכל תהיה: פתח
לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים
עלי רעה. מהרה הפך עצתם וקלקל מחשבתם: עשה
למען שמך עשה למען ימינה עשה למען קדשתך עשה
למען תורתך: למען יחלצו ידיך הושיעה ימינה
וענגי: יהיו לרצון אמרי-פי והגיון לבי לפניך יי צורי
וגואלי: עשה שלום במרומיו הוא יעשה שלום עלינו
ועל כל-ישראל ואמרו אמן:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית
המקדש במהרה בימינו ומן חלקנו בתורתך: ושם נעבדך ביראה
בימי עולם וכשנים קדמוניות:

Service continues with Reader's Kaddish, page 156.

Grant peace, well-being and blessing unto the world, with grace, lovingkindness and mercy for us and for all Israel, Thy people. Bless us, O our Father, all of us together, with the light of Thy presence; for by that light Thou hast given us, O Lord our God, the Torah of life, lovingkindness and righteousness, blessing and mercy, life and peace. O may it be good in Thy sight at all times to bless Thy people Israel with Thy peace.*

Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

**On the Sabbath of Repentance conclude thus:*

In the book of life, blessing, peace and ample sustenance, may we, together with all Thy people, the house of Israel, be remembered and inscribed before Thee for a happy life and for peace. Blessed art Thou, O Lord, who establishest peace.

O Lord,

Guard my tongue from evil and my lips from speaking guile,

And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,

That Thy statutes I may know and all Thy truths pursue.

Bring to naught designs of those who seek to do me ill;

Speedily defeat their aims and thwart their purposes

For Thine own sake, for Thine own power,

For Thy holiness and Law.

That Thy loved ones be delivered,

Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah and may the Temple be rebuilt in our day. There we will serve Thee with awe as in days of old.

Service continues with Reader's Kaddish, page 156.

מוסף לרגלים

Reader

יִתְנַדֵּל וַיְתַקַּדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא
כְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Reader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלְמָא מִן
כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

ADDITIONAL SERVICE — FESTIVALS

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

עמידה

כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גִדְל לאלהינו:

אֲדֹנֵי שְׁפָתַי תַּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

* בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה יְיָ מִגֹּן אַבְרָהָם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה. רַב
לְהוֹשִׁיעַ.

On Shemini Azeret and Simhat Torah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלַךְ
מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמָן אַתָּה לְהַחֲיוֹת
מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ
סֵלָה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

*On the First Day of Pesach, Tal, the Prayer for Dew, page 180 is added when the Reader chants the Amidah.

On Shemini Azeret, Geshem, the Prayer for Rain, page 210 is added when the Reader chants the Amidah.

*The Amidah is said standing, in silent devotion.**

When I call upon the Lord, ascribe greatness unto our God.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

On Shemini Azeret, Simhat Torah, and first day of Passover add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation? Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily. Blessed art Thou, O Lord, the holy God.

**On the First Day of Pesach, Tal, the Prayer for Dew, page 180 is added when the Reader chants the Amidah.*

On Shemini Azeret, Geshem, the Prayer for Rain, page 210 is added when the Reader chants the Amidah.

קדושה

When the Reader repeats the Amidah, the Kedushah is added:

נְעַר־יֶצֶד וְנִקְדִּישְׁךָ בְּסוּד שְׁיִיחַ שְׁרָפִי קֹדֶשׁ הַמִּקְדָּשִׁים
שְׁמֶךָ בְּקֹדֶשׁ. בְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹהֵהּ וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת. מְלֹא כְלֵהָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֹא עוֹלָם מִשְׁרָתוֹ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה
מְקוֹם כְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרַב וּבָקַר בְּכָל־יּוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מֶלְכֵנוּ הוּא מוֹשִׁיעֵנו
וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חֵי. לְהִיּוֹת לָכֶם
לְאֱלֹהִים:

אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדַגִּינוּ מִהֶאֱדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:
וְהִיָּה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד
וְשְׁמוֹ אֶחָד:

וּבִדְבָרֵי קֹדֶשְׁךָ כְּתוּב לֵאמֹר.

יְמֶלֶךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:
לְדֹר וָדֹר נִגִּיד גְּדִלָּךְ. וּלְנִצָּח נִצָּחִים קֹדֶשְׁתְּךָ נְקֻדִּישׁ. וְשִׁבְחָךְ
אֱלֹהֵינוּ מִפְּנֵי לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ
אֲתָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

KEDUSHAH

When the Reader chants the Amidah, the Kedushah is added.

We will revere Thee and sanctify Thee in the mystic utterance of the holy seraphim who hallow Thy name in the sanctuary as described in the vision of Thy prophet:

And the seraphim called unto one another saying:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory.

His glory pervades the universe; His ministering angels inquire of one another: Where is the place of His glory? In response they give praise:

Praised be the glory of the Lord from His heavenly abode.

From His heavenly abode may He turn in mercy and bestow grace unto the people who, reciting the Shema evening and morning, twice daily, proclaim in love the unity of His name, saying:

Hear, O Israel: the Lord our God, the Lord is One.

He is our God; He is our Father, our Sovereign and our Deliverer. In His mercy He will again make known in the presence of all the living that He will be your God.

"I am the Lord your God."

Thou art our Almighty God, O Lord eternal; how mighty is Thy name in all the earth! And the Lord shall be King over all the earth; on that day shall the Lord be One and His name one.

As it is written in holy Scripture:

The Lord shall reign forever; Thy God, O Zion, shall be Sovereign unto all generations. Hallelujah.

Unto all generations we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Our mouth shall ever speak Thy praise, O our God, for Thou art a great and holy God and King. Blessed art Thou, O Lord, the holy God.

אָמַח בַּחֲרָתָנוּ מִכָּל־הָעַמִּים. אֶהְבֵּת אוֹתָנוּ. וְרָצִיתָ
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבְּתָנוּ מִלִּבְנוּ לַעֲבוּדְךָ. וְשָׂמַךְ הַגָּדוֹל וְהַקְדוֹשׁ
עָלֵינוּ קָרָאתָ:

On Sabbath include the words in brackets

וּתְתַרְלָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּשְׁבֻחוֹת לְמִנוּחָה וּ
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׁשּׁוֹן. אֶת־יְיֹם הַשַּׁבָּת
הַזֶּה וְאֶת־יְיֹם

On Pesah say:

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ

On Shavuot say:

חַג הַשְּׁבָעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתָנוּ

On Sukkot say:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שְׂמִחָתָנוּ

On Shemini Azeret and Simhat Torah say:

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה. זְמַן שְׂמִחָתָנוּ

וּבְאַהֲבָה מְקָרָא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם:

Thou didst choose us for Thy service from among all peoples, loving us and taking delight in us. Thou didst exalt us above all tongues by making us holy through Thy commandments. Thou hast drawn us near, O our King, unto Thy service and hast called us by Thy great and holy name.

On Sabbath include the words in brackets

And Thou hast given us in love, O Lord our God, [Sabbaths for rest,] holidays for gladness, festivals and seasons for rejoicing. Thou hast granted us [this Sabbath day, and]

On Pesah say:

This Feast of Unleavened Bread, the Season of our Freedom,

On Shavuot say:

This Feast of Weeks, the Season of the Giving of our Torah,

On Sukkot say:

This Feast of Tabernacles, the Season of our Gladness,

On Shemini Azeret and Simhat Torah say:

This Eighth Day Feast of Assembly, the Season of our Gladness,

as a holy convocation, commemorating our liberation from Egypt.

בקשה

אלהינו ואלהי אבותינו וְכָרָא אֶת צִדְקַת אֲבוֹתֵינוּ
בְּעֲלֻתָם מִיָּמִים יְמִימָה לְהִרְאוֹת לְפָנֶיךָ בִּירוּשָׁלַיִם עִיר
מְקֻדָּשָׁה: מָה רַבָּה שְׂמֵחַת לִבָּבָם בְּהִבְיָאָם לְפָנֶיךָ אֶת
קַרְבָּנוֹת חֻבוֹתֵיהֶם: אָנָּה יי אֱלֹהֵינוּ הַאֲצֵל עָלֵינוּ מֵאֲמוֹנָתָם
בָּךְ וּשְׁשׁוֹנָם בְּעוֹלָמְךָ מֵאֲדֻבָּתָם לְתוֹרַתְךָ וּשְׂאִיפָתָם לְחֵירוֹת
וּלְצִדִּיק: כֵּן נִזְכֶּה לְמַלְא חֻבוֹתֵינוּ לְבָנִין אֲרָצְךָ וּלְחֵדוּשׁ
בֵּית חַיֵּינוּ וְנַעֲבֹדְךָ בִּירְאָה פִּימִי עוֹלָם:

וּמִפְּנֵי חֲטָאֵינוּ וְגָלֵינוּ מֵאֲרָצְנוּ וְנִתְרַחֲקֵנוּ מֵעַל אֲדָמָתְנוּ
וְאֵין אֲנַחְנוּ יְכָלִים לַעֲלוֹת וּלְרִאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ
וּלְעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירַתְךָ בְּבֵית הַגְּדוֹל וְהַקְּדוֹשׁ
שֶׁנִּקְרָא שְׁמֶךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֵּךְ
רַחֲמָן שֶׁתִּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
הַרְבִּים. וְתִבְנֶהוּ מִהֲרָה וְתַגְדֵּל כְּבוֹדוֹ: אָבִינוּ מִלְּכֵנוּ
נִלְהַ כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה. וְהוֹפֵעַ וְהַנִּשְׂא עָלֵינוּ
לְעֵינֵי כָל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ
כֹּסֶם מִירְבֵּתִי אֲרָץ: וְהִבְיָאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה.
וּלְיִרוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עֲשׂו
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קַרְבָּנוֹת חֻבוֹתֵיהֶם. תְּמִידִים
בְּסֻדְרָם וּמוֹסָפִים כְּהִלְכָתָם: וְאֶת־מוֹסַף יוֹם וְהִשְׁבַּת הַיּוֹם
וְאֶת־מוֹסַף יוֹם

On Sukkot say:

חג הסוכות

On Shavuot say:

חג השבועות

On Pesah say:

חג המצות

On Shemini Azeret and Simhat Torah say:

השמיני חג העצרת

MEDITATION

Our God and God of our fathers, remember the merit of our ancestors who, from year to year, appeared before Thee in Jerusalem, Thy holy city. How deep was their rejoicing as they brought their offerings before Thee! We pray Thee, imbue us, O Lord our God, with their faith in Thee and their joy in Thy world, their love for Thy Torah and their yearning for freedom and justice. May we, in their spirit of sacrificial devotion, fulfill our duty toward the rebuilding of Thy Holy Land, the fountain of our life, that we may ever serve Thee in reverence as in days of yore.

Because of our sins we were exiled from the Holy Land and removed far away from its sacred soil. We cannot therefore make our festival pilgrimages before Thee nor can we fulfill our obligations in Thy chosen House, the great and holy Temple which was called by Thy name, because of the destruction that has come upon Thy Sanctuary. May it be Thy will, O Lord our God and God of our fathers, merciful King, in Thine abundant compassion, again to have mercy upon us and upon Thy Sanctuary. O rebuild it speedily and enhance its glory.

Our Father, our King, do Thou soon make manifest to us the glory of Thy kingdom; reveal Thyself and establish Thy exalted rule over us in the sight of all living. Assemble our scattered brethren from among the nations, and gather our dispersed from the ends of the earth. Lead us with joyous song unto Zion Thy city, and with everlasting joy unto Jerusalem, the home of Thy Sanctuary, where our forefathers prepared unto Thee the daily offerings [and the additional offering of this Sabbath] and the offering of this

On Pesah say:

Feast of
Unleavened Bread

On Shavuot say:

Feast of Weeks

On Sukkot say:

Feast of
Tabernacles

On Shemini Azeret and Simhat Torah say:

Eighth Day Feast of Assembly

הָיָה. עָשׂוּ וְהִקְרִיבוּ לִפְנֵיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ כְּמוֹ
שִׁכְתָּבְךָ בְּתוֹרָתְךָ עַל־יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
כְּאָמֹר:

On Sabbath

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֵלֹת
מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלֹת שַׁבָּת בְּשַׁבְתּוֹ עַל־עֹלֹת הַתִּמְדִּיר
וְנִסְכָּהּ:

On Pesah

The first paragraph is said only on the First Two Days of Pesah

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לִיהוָה:
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָזֶה חֹג שַׁבַּעַת יָמִים מִצְוַת יֹאכָל: בְּיוֹם
הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מִלְאָכָת עַבְדָּה לֹא תַעֲשׂוּ:
וְהִקְרַבְתֶּם אֹשֶׁה עֹלָה לִיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד
וּשְׁבַעָה כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

... ומנחתם

On Shavuot

וּבְיוֹם הַבִּכּוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֹדֶשָׁה לִיהוָה בְּשִׁבְעַתִּיכֶם
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאָכָת עַבְדָּה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם
עוֹלָה לָרִים נִיחֹם לִיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם אֵיל אֶחָד שְׁבַעָה
כִבְשִׁים בְּנֵי שָׁנָה:

... ומנחתם

On the First Two Days of Sukkot

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מִלְאָכָת עַבְדָּה לֹא תַעֲשׂוּ וְחַגְתֶּם חֹג לִיהוָה שַׁבַּעַת יָמִים:
וְהִקְרַבְתֶּם עֹלָה אֹשֶׁה רִים נִיחֹם לִיהוָה פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה
עָשָׂר אֵילִם שְׁנַיִם כִבְשִׁים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ:

On all Festivals

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנֵי עֶשְׂרִים
לְאֵיל וְעֶשְׂרוֹן לִכְבֶּשׂ וְיֵין כְּנִסְכּוֹ וְשִׁעִיר לִכְפָּר וּשְׁנֵי תִמְדִּים
כֶּהֱלַכְתֶּם:

as is written in Thy Torah through Moses, Thine inspired servant:

On Sabbath

(Numbers 28:9-10)

On Pesah

"In the first month, on the fourteenth day of the month, is the Passover unto the Lord.. On the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. On the first day shall there be a holy convocation; ye shall do no manner of work."

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 28:19-22)

On Shavuot

"On the day of the first fruits, when ye bring a new meal-offering unto the Lord in your Feast of Weeks, ye shall have a holy convocation; ye shall do no manner of work."

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 28:26-30)

On the First Two Days of Sukkot

"And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no manner of work, and ye shall keep a feast unto the Lord seven days."

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:12-16)

On all Festivals

And ye shall present the offering prescribed in the Torah. (Numbers 28).

On the First Day of Hol Hamoed Sukkot

וביום השני פרים בני־בקר שנים עשר אילים שנים כבשים
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

וביום השלישי פרים עשתי־עשר אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

On the Second Day of Hol Hamoed Sukkot

וביום השלישי פרים עשתי־עשר אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

וביום הרביעי פרים עשרה אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

On the Third Day of Hol Hamoed Sukkot

וביום הרביעי פרים עשרה אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

וביום החמישי פרים תשעה אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

On the Fourth Day of Hol Hamoed Sukkot

וביום החמישי פרים תשעה אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

וביום הששי פרים שמונה אילים שנים כבשים בני־שנה אַרְבָּעָה
 עָשָׂר תְּמִימִם... וּמְנַחֲתָם:

On Hoshana Rabba

וביום הששי פרים שמונה אילים שנים כבשים בני־שנה אַרְבָּעָה
 עָשָׂר תְּמִימִם... וּמְנַחֲתָם:

וביום השביעי פרים שבעה אילים שנים כבשים בני־שנה
 וּמְנַחֲתָם... אַרְבָּעָה עָשָׂר תְּמִימִם:

On Shemini Azeret and Simhat Torah

ביום השמיני עצרת תהיה לכם כלימלאכת עבודה לא תעשו:
 וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רַיַח נִיחֹחַ לַיהוָה פֶּר אֶחָד אֵיל אֶחָד
 כְּבָשִׂים בְּנֵי־שָׁנָה שְׁבַעָה תְּמִימִם... וּמְנַחֲתָם:

On the First Intermediate Day of Sukkot

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:17-22)

On the Second Intermediate Day of Sukkot

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:20-25)

On the Third Intermediate Day of Sukkot

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:23-28)

On the Fourth Intermediate Day of Sukkot

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:26-31)

On Hoshana Rabba

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:29-34)

On Shemini Azeret and Simhat Torah

And ye shall present the offering prescribed in the Torah for this festive day. (Numbers 29:36-38)

On Sabbath

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם מְקַדְשֵׁי שְׂבִיעֵי
כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְׁבִּיעִי רְצִיתְךָ בּוֹ וְקֹדְשָׁתוֹ חֲמִדַּת
יָמִים אֹתוֹ קָרָאתָ וְכָר לְמַעֲשֵׂה בְּרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶכֶד רַחֲמָן רַחֵם עָלֵינוּ טוֹב
וּמְטִיב הַדֶּרֶשׁ-לָנוּ. שׁוּבָה אֵלֵינוּ בְּחֵמוֹן רַחֲמֶיךָ בְּגִלְל
אֲבוֹת שְׁעָשׂוֹ רְצוֹנְךָ. בְּנֵה בֵיתְךָ כְּבִתְחֻלָּה וְכוֹנֵן מְקַדְשֶׁךָ
עַל מְכוֹנוֹ. וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתַקְוָנוּ. וְהִשָּׁב כְּהַנִּים
לַעֲבוֹדָתָם וְלוֹיִם לְשִׁירָם וְלוֹמְרָם וְהִשָּׁב יִשְׂרָאֵל לְגוֹיָהֶם.
וְשֵׁם נַעֲלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רִגְלֵינוּ.
כְּכָתוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל-יִזְכּוֹרְךָ
אֶת-פָּנָי יי אֱלֹהֶיךָ בְּמָקוֹם אֲשֶׁר יִבְחַר בְּחַג הַמִּצּוֹת וּבְחַג
הַשְּׁבָעוֹת וּבְחַג הַסִּכּוֹת וְלֹא יִרְאֶה אֶת-פָּנָי יי רִיקָם: אִישׁ
כְּמִתְנַת יָדוֹ כְּבִרְכַּת יי אֱלֹהֶיךָ אֲשֶׁר נִתְּנָה לָךְ:

וְהִשְׂאֵנוּ יי אֱלֹהֵינוּ אֶת-בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וְלִשְׁלוֹם
לְשִׁמְחָה וְלִשְׁשׁוֹן כְּאֲשֶׁר רְצִיתָ וְאִמְרַתָּ לְבָרְכֵנוּ: וְאֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחֵמָנוּ קֹדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן
חֶלְקֵנוּ בְּתוֹרָתְךָ שׁוֹבְעֵנוּ מִטוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר
לִבֵּנוּ לַעֲבֹדְךָ בְּאֵמֶת. וְהַנְחִילָנוּ יי אֱלֹהֵינוּ וּבְאֵהָבָה
וּבְרָצוֹן בְּשִׁמְחָה וּבְשְׁשׁוֹן נִשְׁבַּח וּמוֹעֲדֵי קֹדְשֶׁךָ. וַיִּשְׁמְחוּ
בְּךָ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ וְהַשְׁבַּח
וְיִשְׂרָאֵל וְהַזְמִינִים:

On Sabbath

May they who observe the Sabbath and call it a delight, rejoice in Thy kingdom. May the people who sanctify the seventh day be sated and delighted with Thy bounty. For Thou didst find pleasure in the seventh day, and didst sanctify it, calling it the most desirable of days, in remembrance of creation.

Our God and God of our fathers, merciful King, have compassion upon us; O Thou good and beneficent One, inspire us with the desire to seek Thee. In Thine abundant compassion return unto us for the sake of our forefathers who did Thy will; rebuild Thy Temple as of old, and establish Thy Sanctuary upon its ancient site. Grant that we may see it rebuilt and make us rejoice in its re-establishment. Restore Kohanim to their service of pronouncing the Priestly Blessing, Levites to their song and psalmody, and Israel to their habitations. There we will make our pilgrimages three times a year at the Festivals, as it is written in Thy Torah: Three times a year shall all men appear before the Lord, your God, in the place where He shall choose; on the Feast of Pesah, on the Feast of Shavuot, and on the Feast of Sukkot; everyone shall appear before the Lord with some offering, each according to his means, according to the bounty with which the Lord hath blessed him.

O Lord our God, bestow upon us the blessing of Thy Festivals for life and peace, for joy and gladness, even as Thou hast graciously promised to bless us. [Our God and God of our fathers, accept our rest.] Sanctify us through Thy commandments, and grant our portion in Thy Torah; give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, let us inherit with joy and gladness Thy holy [Sabbath and] festivals and may Israel, who sanctifies Thy name, rejoice in Thee. Blessed art Thou, O Lord, who hallowest [the Sabbath and] Israel and the Festivals.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
את העבודה לדביר ביתך ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחננה עינינו בשוכך לציון ברחמים. ברוך אתה
יי הממזיר שכניתו לציון:

*מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מנן ישענו אתה הוא
לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים
בידך. ועל נשמותינו המקודות לך ועל נסיה שבתל-
יום עמנו ועל גפלאותיה וטובותיה שבתל-עת ערב
ובקר וצהריים. נטוב כי לא-כלו רחמיה והמרחם כי
לא-תמו חסדיה מעולם קוינו לך:

**When the Reader chants the Amidah, the Congregation says
the following prayer:*

מודים אנחנו לך. שאתה הוא יי אלהינו ואלהי אבותינו. ואלהי
כל בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחיייתנו וקיימתנו. בן תחינו ותקיימנו ותאסוף
נלוינו לחצרות קדשך. לשמור חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:
ועל כלם יתברך ויתרומם שמך מלפניו תמיד
לעולם ועד: וכל החיים יודוך סלה ויהללו את שמך
באמת האל ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב
שמך ולך נאה להודות:

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy Sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee.

O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

*We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

**When the Reader chants the Amidah, the Congregation says
the following prayer:*

We thankfully acknowledge that Thou art the Lord our God and God of our fathers, the God of all that lives, our Creator and Creator of the universe. We offer blessings and thanksgiving to Thy great and holy name because Thou hast kept us in life and sustained us; so mayest Thou continue to keep us in life and sustain us. O gather our exiles into the courts of Thy holy sanctuary to observe Thy statutes, to do Thy will, and to serve Thee with a perfect heart. We give thanks unto Thee. Blessed be God to whom we are ever grateful.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever. May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Reader

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדְּךָ. הָאִמּוּרָה מִפִּי אֶהְרֹן וּבִגְדֵי כֹהֲנִים.
עַם קְדוֹשְׁךָ בְּאִמּוֹר:

Congregation

Reader

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יֵאָר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.
יֵשֹׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ כְּלָנוּ בְּאֶחָד
בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־
עַתָּה וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ. בָּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת־
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם*:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרֵעַ וּשְׁפָתֵי מַדְבֵּר מְרָמָה
וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּם וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲיָה: פֶּתַח
לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים
עָלַי רָעָה. מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה
לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְיָנְךָ עֲשֵׂה לִמְעַן קֹדְשְׁתְּךָ עֲשֵׂה
לִמְעַן תּוֹרָתְךָ: לִמְעַן יַחְלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ

*On the Festival of Sukkot, הושענוט are chanted. See pages 189–196.

Reader

Our God and God of our fathers, bless us with the threefold blessing written in the Torah of Moses, Thy servant, and spoken by Aaron and his sons, Thy consecrated priests:

*Reader**Congregation*

May the Lord bless thee and keep thee; So may it be His will.

May the Lord make His countenance to
shine upon thee and be gracious unto
thee; So may it be His will.

May the Lord turn His countenance
unto thee and give thee peace. So may it be His will.

Grant peace, well-being and blessing unto the world, with grace, lovingkindness and mercy for us and for all Israel, Thy people. Bless us, O our Father, all of us together, with the light of Thy presence; for by that light Thou hast given us, O Lord our God, the Torah of life, lovingkindness and righteousness, blessing and mercy, life and peace. O may it be good in Thy sight at all times to bless Thy people Israel with Thy peace. Blessed art Thou, O Lord, who blessest Thy people Israel with peace.*

O Lord,

Guard my tongue from evil and my lips from speaking
guile,

And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,

That Thy statutes I may know and all Thy truths pursue.

Bring to naught designs of those who seek to do me ill;

Speedily defeat their aims and thwart their purposes

For Thine own sake, for Thine own power,

For Thy holiness and Law.

That Thy loved ones be delivered,

Answer us, O Lord, and save with Thy redeeming power.

**On the Festival of Sukkot, Hoshanot are chanted. See pages 189-196.*

וַעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ יי צוּרִי
וְגוֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ שִׁינָּה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

Reader

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֶה רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא
וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהִי שְׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָא:

Reader

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֶה דְקֻדְשָׁא. בְּרִיד הוּא. לְעָלְמָא מִן כָּל בְּרַבְתָּא
וּשְׂרַתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May the prayers and supplications of the house of Israel be acceptable unto their Father in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

אין באלהינו. אין באדונינו.

אין במלכנו. אין במושיענו:

מי באלהינו. מי באדונינו.

מי במלכנו. מי במושיענו:

נודה לאלהינו. נודה לאדונינו.

נודה למלכנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלכנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלכנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים:

תלמוד בבלי. סוף מסכת ברכות

אמר רבי אלעזר אמר רבי חנינא. תלמידי חכמים מרבים
שלוש בעולם. שנאמר וכל־בניך למודי יי ורב שלום בניך. אל
תקרא בניך אלא בוניך: שלום רב לאהבי תורתך ואין למו
מכשול: יהי שלום בחילך שלנה בארמנותיך. למען אחי ורעי
אדרבה־נא שלום בך: למען ביתי אלהינו אבקשה טוב לך:
יי עז לעמו יתן יי וברך את־עמו בשלום:

There is none like our God;
 There is none like our Lord;
 There is none like our King;
 There is none like our Savior.

Who is like our God?
 Who is like our Lord?
 Who is like our King?
 Who is like our Savior?

We will give thanks unto our God;
 We will give thanks unto our Lord;
 We will give thanks unto our King;
 We will give thanks unto our Savior.

Blessed be our God;
 Blessed be our Lord;
 Blessed be our King;
 Blessed be our Savior.

Thou art our God;
 Thou art our Lord;
 Thou art our King;
 Thou art our Savior.

Thou art He unto whom our fathers burnt the fragrant incense.

Talmud Berakhot

Rabbi Eleazar quoted Rabbi Hanina who said: Scholars increase peace in the world, as it is written in Scripture: 'When all thy children shall be taught of the Lord, great shall be the peace of thy children.' Read not *baw-na-yih*, 'thy children,' but *bō-no-yih*, 'thy builders.' Great peace have they that love Thy Torah; and there is no stumbling for them. Peace be within thy walls, and prosperity within thy palaces. For the sake of my brethren and friends, I would say, Peace be with thee! For the sake of the house of the Lord our God, I would seek thy good. The Lord will give strength unto His people; the Lord will bless His people with peace.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שְׁלֹא שָׁם חָלְקָנוּ כָּהֶם וְגָרְלָנוּ כָּכָל הַמּוֹנֵם:

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים

לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.

שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְמַעַל
וּשְׁכֵינָת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְּבָנוּ אָפֶס זִוְלָתוֹ כְּכָתוּב בְּתוֹרָתוֹ וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
אֵל לְבַבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל־הָאֶרֶץ
מִתַּחַת. אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתַפְאֲרָת
עֲגוּף לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת
יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ
בְּשִׁמְךָ לְהַפְנוֹת אֱלִיךָ כַּל־רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כַּל־
יוֹשְׁבֵי תֵבֶל. כִּי־לָךְ תִּכְרַע כַּל־בָּרֶךְ תִּשָּׁבַע כַּל־לָשׁוֹן:
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּרֶה יִתְגַּבֵּר.
וַיִּקְבְּלוּ כָלֶם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלַעֲזוּלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד: כְּכָתוּב בְּתוֹרָתְךָ יי יִמְלֹךְ לְעוֹלָם וָעֶד: **וְנֹאמַר**
וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאֶרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד:

It is for us to praise the Lord of all, to proclaim the greatness of the Creator of the universe for He hath not made us like the pagans of the world, nor placed us like the heathen tribes of the earth; He hath not made our destiny as theirs, nor cast our lot with all their multitude.

We bend the knee, worship and give thanks unto the King of kings, the Holy One, blessed be He.

He stretched forth the heavens and laid the foundations of the earth. His glory is revealed in the heavens above, and His might is manifest in the loftiest heights. He is our God; there is none else. In truth He is our King, there is none besides Him; as it is written in His Torah: Know this day, and consider it in thy heart that the Lord is God in the heavens above and on the earth beneath; there is none else.

We therefore hope in Thee, O Lord our God, that we may soon behold the glory of Thy might, when Thou wilt remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the kingdom of the Almighty, and all mankind will call upon Thy name; when Thou wilt turn unto Thyself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto Thee every knee must bend, every tongue vow loyalty. Before Thee, O Lord our God, may they bow in worship, giving honor unto Thy glorious name. May they all accept the yoke of Thy kingdom and do Thou rule over them speedily and forevermore. For the kingdom is Thine and to all eternity Thou wilt reign in glory; as it is written in Thy Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be King over all the earth; on that day the Lord shall be One, and His name One.

MEDITATION BEFORE KADDISH

1

Because the Kaddish voices the spirit of the imperishable in man, because it refuses to acknowledge death as triumphant, because it permits the withered blossom, fallen from the tree of mankind, to flower and develop again in the human heart, it possesses sanctifying power. To know that when you die there will remain those who, wherever they may be on this wide earth, whether they be poor or rich, will send this prayer after you, to know that they will cherish your memory as their dearest inheritance — what more satisfying or sanctifying knowledge can you ever hope for? And such is the knowledge bequeathed to us all by the Kaddish.

2

While the Kaddish is recited in memory of the departed, it contains no reference to death. Rather is it an avowal made in the midst of our sorrow, that God is just, though we do not always comprehend His ways. When death seems to overwhelm us, negating life, the Kaddish renews our faith in the worthwhileness of life. Through the Kaddish, we publicly manifest our desire and intention to assume the relation to the Jewish community which our parents had in their life-time. Continuing the chain of tradition that binds generation to generation, we express our undying faith in God's love and justice, and pray that He will speed the day when His kingdom shall finally be established and His peace pervade the world.

PRAYER BEFORE KADDISH

1

O Lord and King who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, to Thine all-wise care do we commit the souls of our dear ones who have departed from this earth. Teach all who mourn to accept the judgment of Thine inscrutable will and cause them to know the sweetness of Thy consolation. Quicken by Thy holy word those bowed in sorrow, that like all the faithful in Israel who have gone before, they too may be faithful to Thy Torah and thus advance the reign of Thy kingdom upon earth.

In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to magnify and sanctify Thy holy name.

PRAYER BEFORE KADDISH

2

Eternal God, who sendest consolation unto all sorrowing hearts, we turn to Thee for solace in this, our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in Thee, our Father, who art just and merciful, who healest broken hearts and art ever near to those who are afflicted. May the Kaddish prayer, proclaiming Israel's hope for Thy true kingdom here on earth, impel us to help speed that day when peace shall be established through justice, and all men recognize their brotherhood in Thee. With trust in Thy great goodness, we who mourn, rise to sanctify Thy name.

3

As we recite the Kaddish, Israel's hallowed prayer, we aver, despite our woe and anguish, that life is good and life's tasks must be performed. Help us, O Lord, to rise above our sorrow and face the trials of life with courage in our hearts. Give us insight in this hour of grief, that from the depths of suffering may come a deepened sympathy for all who are bereaved, that we may feel the heart-break of our fellowmen and find our strength in helping them. Heartened by this hymn of praise to Thee, we bear our sorrow with trustful hearts, and knowing Thou art near, shall not despair. With faith in Thine eternal wisdom, we who mourn, rise to sanctify Thy name.

4

Almighty and eternal Father, in adversity as in joy, Thou, our source of life, art ever with us. As we recall with affection those whom Thou hast summoned unto Thee, we thank Thee for the example of their lives, for our sweet companionship with them, for the cherished memories and the undying inspiration they leave behind. In tribute to our departed who are bound with Thee in the bond of everlasting life, may our lives be consecrated to Thy service. Comfort, we pray Thee, all who mourn. Though they may not comprehend Thy purpose, keep steadfast their trust in Thy wisdom. Do Thou, O God, give them strength in their sorrow, and sustain their faith in Thee as they rise to sanctify Thy name.

Mourners' Kaddish

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא
בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
(וּלְעָלְמָא) מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Mourners' Kaddish

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Mourners

May His great name be blessed for ever and ever.

Mourners

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

MOURNERS' KADDISH

Yis-ga-dal v'yis-ka-dash sh'may ra-bo,
B'ol-mo dee-v'ro ħir u-say, v'yam-leeh mal-ħu-say,
B'ħa-yay-ħōn uv-yō-may-ħōn, uv-ħa-yay d'ħol bays yis-ro-ayl,
Ba-a-go-lo u-viz'man ko-reev, v'im-ru o-mayn.

Y'hay sh'may ra-bo m'vo-rah, l'o-lam ul-ol-may ol-ma-yo.

Yis-bo-rah v'yish-ta-bah, v'yis-po-ar v'yis-rō-mam,
V'yis-na-say v'yis-ha-dar, v'yis-a-leh, v'yis-ha-lal
sh'may d'kud-sho b'riħ hu;

L'ay-lo (ul-ay-lo) min kol bir-ħo-so v'shee-ro-so,
Tush-b'ħo-so v'ne-ħeh-mo-so, da-a-mee-ron b'ol-mo,
V'im-ru o-mayn.

Y'hay sh'lo-mo ra-bo min sh'ma-yo,
V'ħa-yeem o-lay-nu v'al kol yis-ro-ayl v'im-ru o-mayn.

Ō-se sho-lōm bim-rō-mov hu ya-a-se sho-lōm
O-lay-nu v'al kol yis-ro-ayl v'im-ru o-mayn.

אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ בְּטָרֶם כָּל יָצִיר נִבְרָא:
 לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל אֲנִי מֶלֶךְ שְׁמוֹ נִקְרָא:
 וְאַחֲרֵי כָּכָל הַכֹּל לְבָדּוֹ יִמְלֹךְ נִזְרָא:
 וְהוּא הֵיךְ וְהוּא הֵנָּה וְהוּא יִהְיֶה בְּתַפְאָרָה:
 וְהוּא אֶחָד וְאֵין שְׁנֵי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
 בְּלִי רֵאשִׁית בְּלִי תְּכָלִית וְלוֹ הָעֵז וְהַמְשָׁרָה:
 וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי וְצוֹר חֲבָלֵי בְּעֵת צָרָה:
 וְהוּא נָסִי וּמְנוּס לִי מִנֵּת כּוֹסֵי בַּיּוֹם אֶקְרָא:
 בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאַעֲרָה:
 וְעַם רוּחִי גְּנוּתִי יְיָ לִי וְלֹא אֵירָא:

LORD OF THE WORLD

Lord of the world, the King supreme,
 Ere aught was formed, He reigned alone.
 When by His will all things were wrought,
 Then was His sovereign name made known.

And when in time all things shall cease,
 He still shall reign in majesty.
 He was, He is, He shall remain
 All-glorious eternally.

Incomparable, unique is He,
 No other can His Oneness share.
 Without beginning, without end,
 Dominion's might is His to bear.

He is my living God who saves,
 My Rock when grief or trials befall,
 My Banner and my Refuge strong,
 My bounteous Portion when I call.

My soul I give unto His care,
 Asleep, awake, for He is near,
 And with my soul, my body, too;
 God is with me, I have no fear.

A-dōn ō-lom a-sheer mo-laḥ, b'te-rem kol y'tseer niv'ro.
 L'ays na-a'so v'ḥef-tsō kōl, a-zye me-leḥ sh'mō-nik-ro.

V'a-ḥa'-ray ki-ḥ'lōs ha-kōl, l'va-dō yim-lōḥ nō-ro.
 V'hu ho-yo, v'hu hō-ve, v'hu yi-ye b'sif-o-ro.

V'hu e-ḥod v'ayn shay-nee, l'ham-sheel lō l'haḥ-bee-ro.
 B'lee ray-shees b'lee-saḥ-lees, v'lō ho-ōz v'ha-mis-ro.

V'hu ay-lee v'ḥye gō-a'-lee, v'tsur ḥev-lee b'ays tso-ro.
 V'hu ni-see u-mo-nōs lee, m'nos kō-see b'yōm ek-ro.

B'yo-dō af-keed ru-ḥee, b'ays ee-shan v'o-ee-ro.
 V'im ru-ḥee g'vi-yo-see, A-dō-noy lee v'lō-ee-ro.

מנחה לשבת ולרגלים

**AFTERNOON SERVICE
SABBATH AND FESTIVALS**

מנחה לשבת ולרגלים

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁר הָעַם שִׁכְכָה לוֹ אֲשֶׁר הָעַם שָׁנִי אֱלֹהֵיו:

קמ"ה תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֲבָרְכָךָ וְאַהֲלֶלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמִהָלָל מְאֹד וּלְגַדְלָתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרָתֶךָ יִגְדֹּד:
הַדֵּר כְּבוֹד הַדָּוָד וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וַעֲזֹז נִזְרָאֲתֶיךָ יֹאמְרוּ וּגְדֹלְתֶךָ אֲסַפְּרֶנָּה:
זָכַר רַב־טוֹבָךָ יִבְיָעוּ וְצִדְקָתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה אֲרֹךְ אַפִּים וּגְדֹל־חֶסֶד:
טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְּוֶךָ יְהוָה כָּל־מַעֲשֶׂיךָ וְחִסְדֶּיךָ יִבְרָכֶכָה:
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבָנֵי־הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדֵּר מַלְכוּתוֹ:
מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶךָ בְּכָל־דּוֹר וָדוֹר:
סוֹמֵךְ יְהוָה לְכָל־הַנֶּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

AFTERNOON SERVICE
SABBATH AND FESTIVALS

Happy are they that dwell in Thy house;
They will ever praise Thee.

Happy is the people who thus fare;
Yea, happy is the people whose God is the Lord.

PSALM 145. A Psalm of praise; of David.

I will extol Thee, my God, O King,
And I will bless Thy name for ever and ever.

Every day will I bless Thee,
And I will praise Thy name for ever and ever.

Great is the Lord, and highly to be praised;
His greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous
acts;

And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.

The Lord is good to all,

And His tender mercies are over all His works.

All Thy works shall praise Thee, O Lord,
And Thy faithful ones shall bless Thee.

They shall declare the glory of Thy kingdom,
And talk of Thy might;

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom,
And Thy dominion endureth throughout all generations.

The Lord upholdeth all who fall,
And raiseth up all who are bowed down.

The eyes of all look hopefully to Thee,
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest every living thing with favor.

צַדִּיק יִהְיֶה בְּכָל־דֶּרֶךְוִי
וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יִהְיֶה לְכָל־קֶרְאָיו
לְכָל־אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:
רְצוֹן־יִרְאֵיו יַעֲשֶׂה
וְאֶת־שׁוֹנְעֵתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
תַּהֲלֵת יִהְיֶה יְדְבָר־פִּי
וַיְבָרֵךְ כָּל־בָּשָׂר שֶׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד:

וְאֶנְחֲנוּ נְבָרֵךְ יְיָ
מַעֲמָה וְעַד־עוֹלָם. הִלְלוּיָהּ:
וְכֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בִּי־עַקֵּב נָאִם יְיָ: וְאֲנִי
זֹאת בְּרִיתִי אִתְּכֶם אָמַר יְיָ. רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־
שָׁמַתִּי בְּפִיךָ. לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע
וּזְרַע אָמַר יְיָ מַעֲמָה וְעַד־עוֹלָם: וְאַתָּה קָדוֹשׁ יוֹשֵׁב
תְּהִלּוֹת יִשְׂרָאֵל: וְקֵרָא זֶה אֱלֹהֵיךָ וְאָמַר. קָדוֹשׁ קָדוֹשׁ
קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵינָּ דִין
מִדְּדִין וְאֶמְרִין קֹדֵישׁ בְּשִׁמִּי מְרוֹמָא עֲלֵאָה. בֵּית־שְׂכִינְתָּה.
קֹדֵישׁ עַל אֶרֶץ אַעֲזָב עוֹבֵד גְּבוּרָתָה. קֹדֵישׁ לְעָלְמָא וּלְעָלְמֵי
עָלְמֵיָא. יְיָ צְבָאוֹת מְלֵא כָל־אֶרֶץ זִיו יִקְרָה: וְתִשְׁאֲנִי
רוּחַ וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל. בְּרוּךְ כְּבוֹד־יְיָ
מִמְקוֹמוֹ: וְנִטְלָתָנִי רוּחָא. וְשִׁמְעַת בְּתַרִּי קֵל זִיע סָגִיא.
דִּי־מִשְׁבַּחִין וְאֶמְרִין. בְּרִיךְ יִקְרָא דִּי מֵאַתֵּר בֵּית
שְׂכִינְתָּה: יְיָ יִמְלֹךְ לְעָלְמָא וְעַד: יְיָ מְלִכּוּתָהּ קָאֵם לְעָלְמָא
וּלְעָלְמֵי עָלְמֵיָא:

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is near unto all who call upon Him,
To all who call upon Him in truth.

He will fulfill the desire of them that revere Him;
He will also hear their cry, and will save them.

The Lord preserveth all them that love Him;
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;
Let all men bless His holy name for ever and ever.

We will bless the Lord from this time forth,
And forevermore. Hallelujah.

And a redeemer shall come to Zion and to those in Jacob who turn from transgression, saith the Lord. And as for Me, this is My covenant with them, saith the Lord: My spirit that is upon you, and My words which I have put in your mouth shall not depart out of your mouth, nor out of the mouth of your children nor your children's children henceforth and forever.

Thou art holy, O Thou that art enthroned upon the praises of Israel. And one called to another and said: Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. [And they receive sanction one from the other, and say: Holy in the highest heavens, the place of His abode; Holy upon earth, the work of His mighty power; Holy forever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of His glory.]* And a wind lifted me up, and I heard behind me a mighty chorus proclaiming: Blessed be the glory of the Lord everywhere. [Then a wind lifted me up, and I heard behind me the mighty moving sound of those who uttered praises and said: Blessed be the glory of the Lord from the place of His abode.] The Lord shall reign for ever and ever. [The kingdom of the Lord is established forever and to all eternity.]

*The verses enclosed in brackets are the Targum or Aramaic paraphrases of the preceding Biblical texts.

יְיָ אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וַיִּשְׁרָאֵל אֲבוֹתֵינוּ. שְׁמֶרְהָאֵת
 לְעוֹלָם לִיִּצְרָר מַחֲשָׁבוֹת לִבָּב עֲמָדָה וְהִכֵּן לְבָבָם אֵלֵיךְ:
 וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית. וְהִרְבָּה לְהָשִׁיב אָפוֹ
 וְלֹא־יַעִיר כָּל־חַמָּתוֹ: כִּי־אָתָּה אֲדֹנָי טוֹב וְסֵלָח וְרַב־
 חֶסֶד לְכָל־קִרְאִיךְ: צְדָקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת:
 תִּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד לְאֲבֹרָהֶם אֲשֶׁר־נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ
 מִיְמֵי קֹדֶם: בָּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֵס־לָנוּ הָאֵל יְשׁוּעָתָנוּ
 סֵלָה: יְיָ צְבָאוֹת עֲמָנוּ מִשְׁנֹב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ
 צְבָאוֹת אֲשֶׁר־יְאֹדֵם בְּטֶחַח בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ
 בְּיוֹם־קִרְאָנוּ:

בָּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכְבוֹדוֹ. וְהַבְדִּילָנוּ מִן
 הַתּוֹעִים וְנָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
 הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ. וַיִּשֶׁם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוֹ
 וּלְעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שָׁלֵם. לְמַעַן לֹא נִינֵעַ
 לָרִיק וְלֹא נִלְד לְבָהֳלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה. וְנִזְכֶּה
 וְנִחְיֶה וְנִרְאֶה וְנִירָשׁ טוֹבָה וּבִרְכָּה. לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ
 וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם יְיָ
 אֱלֹהֵי לְעוֹלָם אוֹדְךָ: בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי וְהִיָּה
 יְיָ מִבְּטָחוֹ: בְּטָחוּ בֵּי עַד־יַעַד. כִּי בָּיָה יְיָ צוֹר עוֹלָמִים:
 וַיִּבְטָחוּ בְךָ יוֹדְעֵי שְׁמֶךָ. כִּי לֹא־עֲזָבְתָּ דֹרְשֶׁיךָ יְיָ: יְיָ חַפֵּץ
 לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֹּאדִיר:

O Lord, God of our fathers, Abraham, Isaac and Israel, keep this forever in the inward thoughts of the heart of Thy people, and direct their heart unto Thee, for Thou, being merciful, full of compassion, forgiveth iniquity and destroyeth not; yea, many a time Thou turnest anger away. For Thou, O Lord, art good, and ready to forgive, and abounding in mercy unto all who call upon Thee. Thy righteousness is everlasting, and Thy Law is truth. Thou wilt show faithfulness to Jacob and mercy to Abraham, as Thou hast promised unto our fathers from the days of old. Blessed be the Lord who day by day bears our burden. He is the God of our salvation; the Lord of hosts be with us; the God of Jacob be a stronghold unto us. O Lord of hosts, happy is the man that trusteth in Thee. Save, O Lord; O King, answer us on the day when we call.

Blessed be our God who hath created us for His glory, and hath separated us from them that go astray by giving us the Torah of truth, thus planting everlasting life in our midst. May He open our hearts unto His Law, and with love and reverence may we do His will and serve Him with a perfect heart that we may not labor in vain nor bring forth confusion. May it be Thy will, O Lord our God and God of our fathers, that we keep Thy statutes in the world, and be worthy to live and inherit happiness and blessings in the days of the Messiah and in the life of the world to come. May my soul sing Thy praise and not be silent; O Lord my God, I will give thanks unto Thee forever. Blessed is the man that trusteth in Thee, O Lord, and whose trust Thou art. Trust in the Lord forever, for the Lord is an everlasting Rock. And they that know Thy name will put their trust in Thee; Thou hast not forsaken them that seek Thee. Thou, O Lord, desirest for the sake of Thy righteousness to make the Torah great and glorious.

Reader

יְהוָה לְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעוֹלָא
וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא (וּלְעָלָא) מִן כָּל
בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ
אָמֵן:

On Festivals occurring on weekdays, continue with Amidah, page 169.

וְאֲנִי תַפְלִי-לָךְ יְיָ עַתָּה רְצוֹן
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

The Ark is opened.

וַיְהִי בְנוֹסַע הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וַיִּפָּצוּ אֲיִבֶיךָ
וַיָּנֻסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ
מִירוּשָׁלַיִם:

בְּרוּךְ שָׁנְתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֻדְשָׁתוֹ:

The Reader takes a Scroll of the Torah. The Ark is closed.

נִדְּלוּ לִי אֲתִי וְנִרְוַמָּה שְׁמוֹ יִתְדוֹ:
לָךְ יְיָ הִגִּדְלָה וְהִגְבִּירָה וְהִתְפָּאֲרָת וְהִנָּצַח וְהַהוֹד.
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְיָ הַמְּלִכָה וְהַמְתַּנְשֵׂא לְכָל
לְרֹאשׁ. רוּמָמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵי קְדוֹשׁ
הוּא. רוּמָמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ. כִּי־קְדוֹשׁ
יְיָ אֱלֹהֵינוּ:

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

May His great name be blessed for ever and ever.

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

On Festivals occurring on weekdays, continue with Amidah, page 169.

Accept my prayer, O Lord, and answer me with Thy great mercy and with Thy saving truth. Amen.

The Ark is opened.

And it came to pass that when the Ark moved forward, Moses said: Rise up, O Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.

For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem.

Blessed be He who, in His holiness, gave the Torah to His people Israel.

The Reader takes a Scroll of the Torah. The Ark is closed.

Extol the Lord with me, and together let us exalt His name.

Thine, O Lord, is the greatness and the power, the glory, the victory and the majesty; for all that is in the heaven and on the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted supreme above all. Exalt the Lord our God, and worship at His footstool; holy is He. Exalt the Lord our God, and worship at his holy mountain for the Lord our God is holy.

Reader

אב הַרְחָמִים הוּא יִרְחַם עִם עַמּוּסִים. וַיִּזְכּוֹר בְּרִית אֲבֹתָיִם.
וַיֵּצֵל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת. וַיִּנְעֹר בְּיָדוֹ הָרָע מִן
הַנְּשׂוּאִים. וַיַּחֲוֶן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים. וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה
טוֹבָה יְשׁוּעָה וִרְחָמִים:

וּתְהַלֵּל וּתְהַרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב. וַיַּחֲוֶן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד לְרַחֲמִים וּלְרַצּוֹן. וְנֹאמַר
אָמֵן: הַכֹּל הָבּוּ גָדֹל לֵאלֹהֵינוּ וְתֵנוּ כְּבוֹד לַתּוֹרָה: יַעֲמֹד
בְּרוּךְ שְׁמֵן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation and Reader

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

Those honored by being called to the Torah, recite the following blessings:

בָּרְכוּ אֹת יי הַמְּבָרֵךְ:

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּחַרְבָּנוּ
מִכָּל הָעַמִּים וַנִּתְּנָלָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי. נוֹתֵן
הַתּוֹרָה:

After a section of the Torah has been read, the following blessing is said:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נִתְּנָלָנוּ
תּוֹרַת אֱמֶת. וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יי. נוֹתֵן
הַתּוֹרָה:

Congregation

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל. עַל־
פִּי יי בִּיד־מֹשֶׁה:

Reader

May the Father of compassion have mercy upon a people whom He lovingly tended. May He remember the covenant with the patriarchs; may He deliver us from evil times, curb the evil inclination in the people whom He has tenderly protected, and graciously grant us enduring deliverance. May He abundantly fulfill our desires and grant us salvation and mercy.

May His kingdom soon be revealed and made visible unto us, and may He be gracious unto our remnant and unto the remnant of His people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness unto our God, and render honor to the Torah.

Blessed be He who in His holiness gave the Torah to His people Israel.

Congregation and Reader

And you who cleave unto the Lord your God, are alive everyone of you this day.

Those honored by being called to the Torah, recite the following blessings:

Bless the Lord who is to be praised.

Praised be the Lord who is blessed for all eternity.

Blessed art Thou, O Lord our God, King of the universe, who didst choose us from among all the peoples by giving us Thy Torah. Blessed art Thou, O Lord, Giver of the Torah.

After a section of the Torah has been read, the following blessing is said:

Blessed art Thou, O Lord our God, King of the universe, who in giving us a Torah of truth, hast planted everlasting life within us. Blessed art Thou, O Lord, Giver of the Torah.

Congregation

This is the Torah proclaimed by Moses to the children of Israel at the command of the Lord.

Reader

יִהְיֶה לָנוּ אֶת־שֵׁם יְיָ בְּיַנְשֹׁנֵנוּ שְׁמוֹ לְבָדוֹ:

Congregation

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם וַיֵּרָם קָרֵן לְעַמּוֹ
מִהֶלֶה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ הִלְלוּהָ:

The Torah is returned to the Ark.

וּבִנְחָה יֹאמֶר. שׁוּבָה יְיָ רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל:

קוּמָה יְיָ לְמִנוּחֶתְךָ. אָמֵה וְאֶרֶן עֲנֹה:

כַּהֲנִיךָ יִלְבְּשׁוּ־צִדֶּק. וְחֲסִידֶיךָ יִרְגְּנוּ:

בַּעֲבוּר דָּוִד עַבְדְּךָ. אֶל־תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נְתַתִּי לָכֶם. תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:

עֵינֵי־חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתַמְכִּיחַ מֵאֲשֶׁר:

דְּרָכֶיהָ דִּרְכֵי־נֶעֱם. וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנִשׁוּבָה. חֲדָשׁ יָמֵינוּ בְּקָדָם:

Reader

תִּגְדֹּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּמָה.

וַיִּמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל

בְּעֶזְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה

וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא. בְּרִיד הוּא. לְעֵלָא (וּלְעֵלָא) מִן כָּל

בְּרָכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ

אָמֵן:

Reader

Let them praise the name of the Lord,
For His name alone is exalted.

Congregation

His glory is above the earth and heaven. He hath given
glory unto His people, praise to all His faithful ones, to
all the children of Israel, a people near unto Him.
Hallelujah.

The Torah is returned to the Ark.

When the Ark rested, Moses said:
Mayest Thou, O Lord, dwell among the myriads of the
families of Israel.

Arise, O Lord, unto Thy sanctuary,
Thou, and the Ark of Thy strength.

Let Thy priests be clothed with salvation,
And Thy faithful ones exult.

For the sake of David, Thy servant,
Reject not Thine anointed.

I have given you good teaching;
Forsake not My Torah.

It is a Tree of Life to them that hold fast to it,
And everyone that upholds it is happy.

Its ways are ways of pleasantness,
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;
Renew our days as of old.

Reader

Magnified and sanctified be the name of God throughout the
world which He hath created according to His will. May He
establish His kingdom during the days of your life and during the
life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be
He, whose glory transcends, yea, is beyond all praises, hymns and
blessings that man can render unto Him; and say ye, Amen.

עמידה

כִּי שֵׁם יי אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:

אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהֶם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לַחַיִּים. מֶלֶךְ הַפֶּזַח בַּחַיִּים. וְכַתְּבֵנוּ

בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהֶם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי. מַחֲיֶה מֵתִים אַתָּה. רַב
לְהוֹשִׁיעַ.

From Shemini Azeret until Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקִים
אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בֹּעֵל גִּבּוֹרֹת וּמִי דוֹמֵה
לָךְ. מֶלֶךְ מַמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.

The Amidah is said standing, in silent devotion.

When I call upon the Lord, ascribe greatness unto our God.
O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

On the Sabbath of Repentance add:

Remember us unto life, O King who delightest in life, and inscribe us in the Book of Life so that we may live worthily for Thy sake, O Lord of life.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

From Shemini Azeret until Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation?

On the Sabbath of Repentance add:

Who may be compared to Thee, Father of mercy, who in love rememberest Thy creatures unto life?

וַיֵּאָמֶן אֱתָה לְהַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים*:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

On Shabbat Shuvah conclude thus:

בְּרוּךְ אַתָּה יי. הַמֶּלֶךְ הַקָּדוֹשׁ:

**When the Reader chants the Amidah, the Kedushah is added:*

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם. בְּשֵׁם שְׁמֶךְ יִשִּׁים אוֹתוֹ בְּשֵׁמי מְרוֹם. בְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹהֵי וְאָמַר:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

Reader לְעַמָּתֶם בְּרוּךְ יֵאָמְרוּ.

בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ:

Reader וּבְדַבְּרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר.

יְמִלְךָ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

Reader

לְדֹר וָדֹר נִגִּיד נְדִילָךְ. וּלְנֶצַח נִצָּחִים קִדְשְׁךָ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

On Shabbat Shuvah conclude thus:

בְּרוּךְ אַתָּה יי. הַמֶּלֶךְ הַקָּדוֹשׁ:

Faithful art Thou to grant eternal life to the departed.
Blessed art Thou, O Lord, who callest the dead to life everlasting.*

Holy art Thou and holy is Thy name and unto Thee
holy beings render praise daily. Blessed art Thou, O Lord,
the holy God.

On the Sabbath of Repentance conclude thus:

Blessed art Thou, O Lord, the holy King.

**When the Reader chants the Amidah, the Kedushah is added:*

We sanctify Thy name on earth even as it is sanctified
in the heavens above, as described in the vision of Thy
prophet:

And the seraphim called one unto another saying:
Holy, holy, holy is the Lord of hosts,
The whole earth is full of His glory.

Reader Whereupon the angels declare:

Blessed be the glory of God from his heavenly abode.

Reader And as it is written in holy Scripture:

The Lord shall reign forever; Thy God, O Zion, shall be
Sovereign unto all generations. Hallelujah!

Reader

Unto all generations we will declare Thy greatness and to all
eternity we will proclaim Thy holiness. Our mouth shall ever
speak Thy praise, O our God, for Thou art a great and holy God and
King. Blessed art Thou, O Lord, the holy God.

On the Sabbath of Repentance conclude thus:

Blessed art Thou, O Lord, the holy King.

On Sabbath

אָתָּה אֶחָד וְשִׁמְךָ אֶחָד.
 וּמִי כַעֲמֶךָ יִשְׂרָאֵל. גּוֹי אֶחָד בְּאַרְצִי:
 תַּפְאֶרֶת גְּדֹלָה. וַעֲמֻרֶת יִשׁוּעָה.
 יוֹם מְנוּחָה וּקְדֻשָּׁה לְעַמְּךָ נְתַתָּ:
 אַבְרָהָם יִגַּל. יִצְחָק יִרְנֶן. יַעֲקֹב וּבָנָיו יִנּוּחוּ בּוֹ:
 מְנוּחַת אֱהָבָה וּנְדָבָה. מְנוּחַת אֱמֶת וְאַמוּנָה.
 מְנוּחַת שְׁלוֹם וְשִׁלּוּה וְהַשְׁקֵט וּבִטָּח.
 מְנוּחָה שְׁלֵמָה שְׂאֵתָה רְוָצָה בָּהּ.
 יִכְיֶירוּ בְּנֵיךָ וַיְדַעוּ. כִּי מֵאֲתָךְ הִיא מְנוּחָתָם.
 וְעַל־מְנוּחָתָם יִקְדִּישׁוּ אֶת־שִׁמְךָ:

On Festivals

אָתָּה בְּחֻרְתָּנוּ מְכַל־הַעֲמִים. אֲהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ.
 וְרוֹמַמְתָּנוּ מְכַל־הַלְשׁוֹנוֹת. וּקְדַשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וּקְרַבְתָּנוּ מִלְּכָנוּ
 לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ:

On Sabbath include the words in brackets

וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה נִשְׁבָּחוֹת לְמְנוּחָה וּמוֹעֲדִים
 לְשִׁמְחָה חַיִּים וְזִמְנִים לְשִׁשּׁוֹן. אֲתִיּוֹם נְהַשְׁבֵּת הַזֶּה וְאֲתִיּוֹם

On Pesah say:

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ

On Shavuot say:

חַג הַשִּׁבְעוֹת הַזֶּה. זְמַן מִתַּן תּוֹרָתָנוּ

On Sukkot say:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ

On Sabbath

Thou art One, Thy name is one,
And who is like Thy people Israel,
Unique on earth?

A crown of distinction, a crown of salvation,
The Sabbath Thou gavest us
For the spirit's rebirth.

Our fathers have told us that on the Sabbath day,
Abraham and Isaac rejoiced; Jacob and his sons
Found joy and rest.

This day of true peace, this day of delight,
Granted in love for tranquil repose,
By Thee was blest.

May Thy children know that from Thee cometh rest.
In observing the Sabbath, choicest of days,
They hallow Thy name.

On Festivals

Thou didst choose us for Thy service from among all
peoples, loving us and taking delight in us. Thou didst
exalt us above all tongues by making us holy through Thy
commandments. Thou hast drawn us near, O our King,
unto Thy service and hast called us by Thy great and holy
name.

On Sabbath include the words in brackets

And Thou hast given us in love, O Lord our God, [Sab-
baths for rest,] holidays for gladness, festivals and seasons
for rejoicing. Thou hast granted us [this Sabbath day and]

On Pesah say:

This Feast of Unleavened Bread, the Season of our
Freedom,

On Shavuot say:

This Feast of Weeks, the Season of the Giving of our
Torah,

On Sukkot say:

This Feast of Tabernacles, the Season of our Gladness,

On Sabbath

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתָן חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׁבַעְנוּ מִטוֹבְךָ וְשִׁמְחָנוּ
בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ
אֱלֹהֵינוּ. בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ. וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ. מִקִּדְּשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ:

*On Festivals**On Shemini Azeret and Simhat Torah say:*

הַשְּׁמִינִי חַג הָעֲצָרָת הַזֶּה. זְמַן שִׁמְחָתָנוּ

וּבְאַהֲבָה מִקְרָא קִדְּשׁ וְכָר לִיציאת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיִגְיַע. וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע. וְיַפְקֵד וְיִזְכֹּר. וְזָרְנוּ וּפִקְדוֹנֵנוּ וְזָכְרוֹן אֲבוֹתֵינוּ וְזָכְרוֹן
מַשִּׁיחַ בְּרִדְדֵךָ עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְּשְׁךָ. וְזָכְרוֹן כָּל־
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Sukkot say:

חַג הַסֻּכּוֹת

On Shavuot say:

חַג הַשָּׁבָעוֹת

On Pesach say:

חַג הַמַּצּוֹת

On Shemini Azeret and Simhat Torah say:

הַשְּׁמִינִי חַג הָעֲצָרָת

On Sabbath

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee.

On Festivals

On Shemini Azeret and Simhat Torah say:

This Eighth Day Feast of Assembly, the Season of our Gladness,
as a holy convocation, commemorating our liberation from Egypt.

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and wellbeing, loving-kindness, life and peace on this day of

On Pesah say:

The Feast of
Unleavened Bread.

On Shavuot say:

The Feast of
Weeks.

On Sukkot say:

The Feast of
Tabernacles.

On Shemini Azeret and Simhat Torah say:

The Eighth Day Feast of Assembly.

On Rosh Hodesh and Hol Hamoed add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַנְיֵעַ. וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע. וְיַפְקֵד וְיִזְכֹּר. וְזִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן
מְשִׁיחַ בְּדוֹד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ. וְזִכְרוֹן כָּל-
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Sukkot say:

On Pesah say:

On Rosh Hodesh say:

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֲיִנֵּינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

On Festivals

הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו כִּי אֵלֶיךָ עֲיִנֵּינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְהַשִּׂיאוּנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׂשׁוֹן בְּאֶשֶׁר רָצִיתָ וְאַמְרַתָּ לְבָרְכֵנוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ רָצוּהוּ בְּמִנוּחָתָנוּ קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ
שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטָהַר לְבָבֵנוּ לְעֲבָדְךָ בְּאַמְתָּ.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ וּבְאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן וּשְׁבַת
וּ מוֹעֲדֵי קֹדֶשְׁךָ. וְיִשְׁמְחוּ בְךָ יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה
יְיָ מְקֻדֵּשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְהַזְמִינִים:

רָצוּהוּ יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהַשֵּׁב אֶת־
הָעֲבוּדָה לְדָבָר בִּיתְךָ וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה
לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמֶּךָ.

On New Moon and the Intermediate Days of Festivals add:

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and well being, lovingkindness, life and peace on this day of

On Rosh Hodesh say:

the New Moon.

On Pesah say:

the Feast of Unleavened Bread.

On Sukkot say:

the Feast of Tabernacles.

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

On Festivals

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of Thy festivals for life and peace, for joy and gladness, even as Thou hast graciously promised to bless us. [Our God and God of our fathers, accept our rest.] Sanctify us through Thy commandments, and grant our portion in Thy Torah; give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, let us inherit with joy and gladness Thy holy [Sabbath and] festivals; and may Israel who sanctifies Thy name, rejoice in Thee. Blessed art Thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love the supplication of Israel; and may the worship of Thy people be ever acceptable unto Thee.

וּתְחַנִּינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
 יי המַחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:
 *מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא
 לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
 בַּיָּדֶךָ וְעַל נְשָׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ. וְעַל נְסִיךְ שְׂבָב־לִיּוֹם
 עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲת עָרֵב וּבִקְרָא
 וְצַהֲרִים. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא
 תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִנֵּינוּ לָךְ:

**When the Reader chants the Amidah, the Congregation says:*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
 כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְדוֹשׁ. עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תְּחִינֵנוּ וְתַקֵּימָנוּ. וְתַאֲסֹף
 נְלִיּוֹתֵינוּ לְחַצְרוֹת קֹדֶשְׁךָ. לְשִׁמּוֹר חֲקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
 בְּלִבָּב שָׁלֵם עַל שְׂאֵנָחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

On Hanukkah add:

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
 וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָהּ הַזֶּה:
 בַּיָּמִי מִתְּתִיבֵהוּ בְּדִיּוֹחָן כְּהֵן גָּדוֹל חֲשֵׁמוֹנָי וּבְנָיו.
 בְּשִׁעְמָהּ מַלְכוּת יְיָ הִרְשָׁעָה עַל־עַמְּךָ יִשְׂרָאֵל. לְהַשְׁבִּיחַם
 תוֹרַתְךָ וּלְהַעֲבִירָם מִחֲקֵי רְצוֹנְךָ: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עֲמַדְתָּ לָהֶם בַּעַת צָרָתָם. רַבָּת אֲתִירִיכֶם בְּנֶפֶת אֲתִירִיכֶם
 נִקְמַת אֵת נִקְמַתָם. מִסְרָת גְּבוּרִים בִּיד חֲלָשִׁים. וְרַבִּים בִּיד

O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

*We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

**When the Reader chants the Amidah, the Congregation says:*

We thankfully acknowledge that Thou art the Lord our God and God of our fathers, the God of all that lives, our Creator and Creator of the universe. We offer blessings and thanksgiving to Thy great and holy name because Thou hast kept us in life and sustained us; so mayest Thou continue to keep us in life and sustain us. O gather our exiles into the courts of Thy holy sanctuary to observe Thy statutes, to do Thy will, and to serve Thee with a perfect heart. We give thanks unto Thee. Blessed be God to whom we are ever grateful.

On Hanukkah add:

We thank Thee also for the miraculous and mighty deeds of liberation wrought by Thee, and for Thy victories in the battles our forefathers fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Johanan, of the Hasmonian family, a tyrannical power rose up against Thy people Israel to compel them to forsake Thy Torah, and to force them to transgress Thy commandments. In Thine abundant mercy Thou didst stand by them in time of distress. Thou didst rise to their defense and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands

מַעֲטִים. וְטַמְאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים.
וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתָךְ. וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ. וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן
בְּהִיוֹם הַזֶּה: וְאַחֲרַי בָּן בָּאוּ בְּנִיךָ לְדַבֵּר בֵּיתְךָ. וּפָנּוּ אֶת־
הַיִּכְלָךְ וְטָהְרוּ אֶת־מִקְדָּשְׁךָ. וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת
קִדְשֶׁךָ. וּמָבְעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו. לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּל־ם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מְלַכְנוּ תָּמִיד
לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּבְתוֹב לַחֲיִים טוֹבִים כָּל בְּנֵי־בְרִיתְךָ:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיַּהֲלִלוּ אֶת־שִׁמְךָ בְּאַמֶּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלֹא
נָאָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל־יִשְׂרָאֵל עֲמֶךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת־
עֲמֶךָ יִשְׂרָאֵל בְּכָל־עַתָּה וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ*.

בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

**On Shabbat Shuvah conclude thus:*

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִקְבָּל
לְפָנֶיךָ. אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל. לַחֲיִים טוֹבִים
וּלְשְׁלוֹם. בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Thy Torah. Thou didst thus make Thy greatness and holiness known in Thy world, and didst bring great deliverance to Israel. Then Thy children came into Thy dwelling place, cleansed the Temple, purified the Sanctuary, kindled lights in Thy sacred courts, and they designated these eight days of Hanukkah for giving thanks and praise unto Thy great name.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever.

On the Sabbath of Repentance add:

O inscribe all the children of Thy covenant for a happy life.

May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Grant lasting peace unto Israel Thy people, for Thou art the Sovereign Lord of peace; and may it be good in Thy sight to bless Thy people Israel at all times with Thy peace.*

Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

**On the Sabbath of Repentance conclude thus:*

In the book of life, blessing, peace and ample sustenance, may we, together with all Thy people, the house of Israel, be remembered and inscribed before Thee for a happy life and for peace. Blessed art Thou, O Lord, who establishest peace.

אלהי נצור לשוני מרע ושפתי מדבר מרמו
 ולמקללי נפשי תדום ונפשי כעפר לכל תהיה: פתח
 לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים
 עלי רעה. מהרה הפר עצתם וקלקל מחשבתם: עשה
 למען שמך עשה למען ימינה עשה למען קדשתך עשה
 למען תורתך: למען יחלצון ידידיך הושיעה ימינה
 וענני: יהיו לרצון אמריפי והגיון לבי לפניך יי צורי
 וגואלי: עשה שלום במרומיו הוא יעשה שלום עלינו
 ועל כל-ישראל ואמרו אמן:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית
 המקדש במהרה בימינו ומן חלקנו בתורתך: ושם נעבדך ביראה
 בימי עולם ובשנים קדמוניות:

*Omit on Festivals, also on Sabbaths occurring on occasions
 when Tahanun is not said on weekdays.*

צדקתך צדק לעולם ותורתך אמת: וצדקתך אלהים
 עד-מרום אשר עשית גדלות אלהים מי כמוך: צדקתך
 כהרריאל משפטיו תהום רבה אדם ובהמה תושיע יי:

קריש תחבול, page 156.

עלינו, page 158.

O Lord,
 Guard my tongue from evil and my lips from speaking
 guile,
 And to those who slander me, let me give no heed.
 May my soul be humble and forgiving unto all.
 Open Thou my heart, O Lord, unto Thy sacred Law,
 That Thy statutes I may know and all Thy truths pursue.
 Bring to naught designs of those who seek to do me ill;
 Speedily defeat their aims and thwart their purposes
 For Thine own sake, for Thine own power,
 For Thy holiness and Law.
 That Thy loved ones be delivered,
 Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my
 heart be acceptable unto Thee, O Lord, my Rock and my
 Redeemer. Thou who establishest peace in the heavens,
 grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to
 grant our portion in Thy Torah, and may the Temple be rebuilt
 in our day. There we will serve Thee with awe as in the days of old.

*Omit on Festivals, also on Sabbaths occurring on occasions
 when Tahanun is not said on weekdays.*

Thy righteousness is an everlasting righteousness, and
 Thy Law is truth. Thy righteousness, O God, is highly
 exalted; Thou who doest great things, O God, who is like
 unto Thee? Thy righteousness is like the eternal mountains;
 Thy judgments, fathomless depths; both man and beast
 dost Thou save, O Lord.

Reader's Kaddish, page 156.

Alenu, page 158.

פיוטים לרגלים

HYMNS FOR THE FESTIVALS

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Hymn for the First Day of Pesah

בְּרַח דְּוֹדֵי עַד שְׁתַּחֲפֵץ אֶהְבֵּת כְּלוּלָנוּ. שׁוּב לְרַחֵם
כִּי כָלוּנוּ מִלְכֵי אֲדוֹם הִרְשָׁעָה שׁוֹבִינֵנו תּוֹלְלֵינוּ. הָרוֹם
וְקַעֲקַע בְּצַחֲתָם מִתְלָנוּ. הֵקֵם טוֹרֵךְ גִּנֵּן שְׁתִּילָנוּ. הִנֵּה זֶה
עוֹמֵד אַחֵר כְּתִלָנוּ:

בְּרַח דְּוֹדֵי עַד שְׁיִפּוֹחַ קֶץ מִחֲזָה. חֵישׁ וְנָסוּ הַצִּלָּלִים
מִזָּה. יָרוֹם וְנָשָׂא וְנִבְּהָ נִבְּזָה. יִשְׁכִּיל וְיֻכַּחַם וְגוֹיִם רַבִּים
יִזָּה. חֲשׂוֹף וְרוֹעֵף קְרוֹא כָּזֶה. קוֹל דְּוֹדֵי הִנֵּה זֶה:

בְּרַח דְּוֹדֵי וּדְמָה לָךְ לְצָבִי. יָגֵל יִגְשׁ קֶץ קִצְבִּי. דְּלוּתִי
מִשְׁבִּי. לַעֲטֹרֶת צָבִי. תַעֲוִבִים תֵּאָבִים הֵר צָבִי. וְאִין
מִבִּיא וְנִבִּיא. וְלֹא תִשָּׁבִי. מִשְׁוִי מִשִּׁיבִי. רִיבָה רִיבִי.
הִסֵּר חוּבִי וְכֹאֲבִי. וַיֵּרָא וַיְבוֹשׁ אוֹיְבִי. וְאִשְׁיבָה חוֹרְפִי
בְּנִיבִי. זֶה דְּוֹדֵי גּוֹאֲלִי קְרוֹבִי. רַעִי וְאַהֲבִי. אֵל אֱלֹהֵי
אֲבִי:

בְּגִלְל אֲבוֹת תּוֹשִׁיעַ בָּנִים. וְתִבִּיא נֶאֱלָה
לְבִנֵי בְנֵיהֶם. בְּרוּךְ אַתָּה יְיָ נֶאֱלָ יִשְׂרָאֵל:

Continue with the Amidah, page 102.

Hymn for the First Day of Passover

Flee, my Belovèd, till our love shall please Thee,
 Then turn in pity. Base kings would sweep
 Us hence;—shall their despoiling not appease Thee?
 O tear their roots up from our ruined heap!
 Then raise our rampart; let our songful children call,
 "Behold, He standeth now behind our wall."

Flee, my Belovèd, till the day be breaking
 Beyond the end of vision—then arise
 And chase these shadows,—him Thou wast forsaking,
 Despised, shall be exalted, high and wise,
 Sprinkling the nations.—Bare Thine arm, Lord, when we
 cry,
 "The voice of my Belovèd soundeth nigh."

Flee, my Belovèd,—like a roe be flying
 Till Thou reveal the end of mine account.
 Despoiled, and for my crown of beauty sighing,
 Contemned, but longing for the glorious mount,—
 So with no leader and no prophet leave me,
 With yet no Tishbite to renew my fame;
 But plead my cause at last; the bonds that grieve me
 Break; and my foe shall turn away in shame
 When these that do reproach me and deceive me
 I answer with sweet words that speak Thy name:
 "Lo, this is my Belovèd, my Redeemer, Lover, Friend,
 My father's God, my God until the end."

For the fathers' sake Thou wilt save the children, yea, and bring
 redemption unto their children's children. Blessed art Thou, O
 Lord, who hast redeemed Israel.

Continue with the Amidah, page 102.

Reader

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי
 יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַמּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבְנֵי
 בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה
 יי. מִן אֲבֹרָהֶם: אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מֵתִים אַתָּה רַב
 לְהוֹשִׁיעַ.

Reader and Congregation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

טל תן לרצות ארצך.

שיתנו ברכה בדיצך.

רב דגון ותירוש בהפריצך.

קומם עיר בה חפצך. בטל:

טל צנה שנה טובה ומעטרת.

פרי הארץ לגאון ולתפארת.

עיר בסכה נותרת.

שימה בידך עטרת. בטל:

טל נופף עלי ארץ ברוכה.

ממגד שמים שבצענו ברכה.

להאיר מתוך חשכה.

בנה אחרך משוכה. בטל:

Reader

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name. O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham. Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

Reader and Congregation

Our God and God of our fathers,
 Dew, precious dew, unto Thy land forlorn!
 Pour out our blessing in Thy exultation,
 To strengthen us with ample wine and corn,
 And give Thy chosen city safe foundation
 In dew.

Dew, precious dew, the good year's crown, we wait,
 That earth in pride and glory may be fruited,
 And that the city now so desolate
 Into a gleaming crown may be transmuted
 By dew.

Dew, precious dew, let fall upon the land,
 From heaven's treasury be this accorded,
 So shall the darkness by a beam be spanned,
 The faithful of Thy vineyard be rewarded
 With dew.

טל יַעֲסִים צוֹף הָרִים.
טַעַם בְּמֵאדָּךְ מְבַחֲרִים.
חֲנוּנִיךָ חֵלֶץ מִמִּסְגָּרִים.
וּמִרְהַ נִּנְעִים וְקוֹל נָרִים. בְּטָל:

טל וְשָׁבַע מֵלֹא אֲסָמִינוּ.
הַכְּעַת תַּחֲדָשׁ יָמִינוּ.
דּוֹד בְּעָרְבְךָ הַעֲמֵד שְׁמִנוּ.
גֵּן רְוָה שִׁימָנוּ. בְּטָל:

טל בּוֹ תִּבְרַךְ מְזוֹן.
בְּמִשְׁמַנֵּינוּ אֵל יְהִי רְזוֹן.
אֵימָה אֲשֶׁר הִסְעָתָ כֶּצֶן.
אֲנֵנוּ תִּפְקְדָה רְצוֹן. בְּטָל:

שְׁאֵתָה הוּא יְיָ אֱלֹהֵינוּ
מְשִׁיב הָרוּחַ וּמוֹרִיד הַטָּל:

Congregation

Reader

אָמֵן: לְבָרְכָה וְלֹא לִקְלָלָהּ.
אָמֵן: לְחַיִּים וְלֹא לְמָוֶת.
אָמֵן: לְשָׁבַע וְלֹא לְרְזוֹן.

The Reader continues with מכלכל חיים, page 147.

Dew, precious dew, to make the mountains sweet,
 The savor of Thy excellence recalling!
 Deliver us from exile, we entreat,
 So we may sing Thy praises, softly falling
 As dew.

Dew, precious dew, our granaries to fill,
 And us with youthful freshness to enharden!
 Belovèd God, uplift us at Thy will
 And make us as a richly-watered garden
 With dew.

Dew, precious dew, that we our harvest reap,
 And guard our fatted flocks and herds from leanness!
 Behold our people follows Thee like sheep,
 And looks to Thee to give the earth her greenness
 With dew.

For Thou art the Lord our God who causest
 the wind to blow and the dew to descend:

Reader

Congregation

For a blessing and not for a curse.

Amen.

For life and not for death.

Amen.

For plenty and not for famine.

Amen.

The Reader continues with the Amidah, page 147.

Hymn for the Second Day of Pesah

בְּרַח דּוּדֵי אֵל מְכוֹן לְשַׁבְּתָךְ. וְאִם עֲבָרְנוּ אֶת בְּרִיתְךָ.
אָנָּה זְכוּר אֲדוֹנֵי חֶפְצְךָ. הֶקֶם קוֹשֵׁט מִלְּתְךָ. כּוֹנֵן מְשׁוֹשׁ
קִרְיָתְךָ. הַעֲלוֹתָהּ עַל רֹאשׁ שְׂמֹחֲתְךָ:

בְּרַח דּוּדֵי אֵל שְׁלֵם סֶכֶךְ. וְאִם תַּעֲנִינוּ מִדֶּרֶךְךָ. אָנָּה
הַצֵּץ מִחֶרֶךְךָ. וְתוֹשִׁיעַ עִם עֲנִי וּמִתְכָּךְ. חֲמַתְךָ מִהֶם
לְשַׁכְךָ. וּבְאַבְרָתְךָ סֵלָה לְהַסְתּוֹכְךָ:

בְּרַח דּוּדֵי אֵל מְרוֹם מְרֹאשׁוֹן. וְאִם בְּגִדְנוּ בְּכַחֲשׁוֹן.
אָנָּה סְכוֹת צָקוֹן לַחֲשׁוֹן. דְּלוֹתֵי מְטָבֹועַ רְפָשׁוֹן. גָּאֵל
נִצּוּרֵי כְּאִישׁוֹן. בָּאֵז בְּחֹדֶשׁ הַרְאֲשׁוֹן:

בְּגִלְל אֲבוֹת תּוֹשִׁיעַ בָּנִים. וְתִבְיָא גָאֵלָה

לְבָנֵי בְנֵיהֶם: בְּרוּךְ אַתָּה יְיָ גָאֵל יִשְׂרָאֵל:

Continue with the Amidah, page 102.

Hymn for the Second Day of Passover

Belovèd, hasten to Thy habitation,
And from Thy covenant although we err,
Remember, pray, Thy tabernacle's station,
And all Thy promised grace on us confer,
Thy city rearing on its old foundation,
Which I above my chiefest joy prefer.

Belovèd, hasten to Thy shrine in Zion,
And though from Thy appointed path we stray,
Yet cast, we pray, no unrelenting eye on
Thy hapless folk upon their thorny way,
Nor let Thy wrath go roaring like a lion,
But shelter them beneath Thy wings for aye.

Belovèd, hasten to Thy haunt primeval,
And though base treachery our souls enfold,
Yet take our silent prayer for retrieval,
And from the miry depths our feet uphold,
Redeem the nation guarded through all evil,
As at this first of months in days of old.

For the fathers' sake Thou wilt save the children, yea, and bring
redemption unto their children's children. Blessed art Thou, O
Lord, who hast redeemed Israel.

Continue with the Amidah, page 102.

Hymn for the Sabbath of Hol Hamoed Pesah

בְּרַח דּוּדֵי אֵל שְׁאֲנָן נֹחַ. וְאִם הִלְאִינוּ דְּרֹךְ הַעֲוָה.
הִנֵּה לָקִינוּ בְּכָל מִדּוּה. וְאַתָּה יְיָ מְעוֹז וּמִקְוָה. עָלֶיךָ כָּל
הַיּוֹם נִקְנָה. לְגֻאֲלָנוּ וּלְשִׁיתָנוּ כִּגְן רָוַח:

בְּרַח דּוּדֵי אֵל מְקוֹם מְקַדְשָׁנוּ. וְאִם עֲזוּנוֹת עָבְרוּ
רִאשָׁנוּ. הִנֵּה בָּאָה בִּבְרָזֹל נִפְשָׁנוּ. וְאַתָּה יְיָ גֹּאֲלָנוּ קְדוֹשָׁנוּ.
עָלֶיךָ נִשְׁפָּךְ שֵׁיחַ רַחֲשָׁנוּ. לְגֻאֲלָנוּ מִמַּעוֹן קְדוֹשְׁךָ
לְהַחֲפִישָׁנוּ:

בְּרַח דּוּדֵי אֵל עִיר צְדִיקָנוּ. וְאִם לֹא שְׁמַעְנוּ לְקוֹל
מִצְדִּיקֵינוּ. הִנֵּה אֶכְלֹנוּ בְּכָל פֶּה מִדִּיקֵינוּ. וְאַתָּה יְיָ
שֹׁפֵטָנוּ מִחֻקֵּינוּ. עָלֶיךָ נִשְׁלִיךְ יְהִיב חֻלְקָנוּ. לְגֻאֲלָנוּ
בְּהִשְׁקָט וּבְבִטְחָה לְהַחֲזִיקָנוּ:

בְּרַח דּוּדֵי אֵל גֶּעֶד הַזְּבוּל. וְאִם עָלְךָ שְׁבָרָנוּ בְּלִי
סְבוּל. הִנֵּה לָקִינוּ בְּכָל מִינֵי חֲבוּל. וְאַתָּה יְיָ מְשַׁמַּח
אֲבוּל. עָלֶיךָ נִסְבִּיר לְהַתִּיר כְּבוּל. לְגֻאֲלָנוּ לְהַתְּגַדֵּל
מֵעַל לְגִבּוּל:

בְּרַח דּוּדֵי אֵל נִשְׂא מְגֻבְעוֹת. וְאִם יָדְנוּ בַּפֶּרַע פְּרָעוֹת.
הִנֵּה הִשְׁיִגְנוּ צָרוֹת רַבּוֹת וְרָעוֹת. וְאַתָּה יְיָ אֵל לְמוֹשְׁעוֹת.
עָלֶיךָ נִשְׁפָּךְ שֵׁיחַ שְׁוָעוֹת. לְגֻאֲלָנוּ וּלְעֻטְרָנוּ כּוֹבַע יְשׁוּעוֹת:

בְּגִלְל אֲבוֹת תּוֹשִׁיעַ בָּנִים. וְתִבִּיא נֶאֱלָה
לְבָנֵי בְנֵיהֶם. בְּרוּךְ אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל:

Continue with Amidah, page 96.

Hymn for the Intermediate Sabbath of Passover

Belovèd, hasten to Thy hallowed dwelling,
And though our wanton ways have vexed Thy face,
Behold our woe, all other woe excelling,
Thou art our only strength and resting-place;
With hope in Thee our hearts are daily swelling,
O make us watered gardens of Thy grace.

Belovèd, hasten to our shrine all-holy,
And though Sin claims us almost for its own,
Behold how bound in chains we cower lowly,
Thou art the sacred Savior, Thou alone;
To Thee we give ourselves in prayer wholly,
O grant redemption from Thy lofty throne.

Belovèd, hasten to our righteous city,
And though we lent no ear to lore divine,
Behold us now consumed, a thing of pity,
Thou art our Judge, we make our burden Thine.
Our Legislator, hear our mournful ditty,
O send the strength and peace for which we pine.

Belovèd, hasten to Thy habitation,
And though impatiently we spurned Thy rein,
Behold the measure of our tribulation,
Thou art the comforter of every pain;
We look to Thee to free our captive nation,
And in our boundaries be hymned again.

Belovèd, hasten to Thy seat uplifted,
And though presumption did our duty whelm,
Behold to what distress we have drifted,
Thou art the liberator of our realm;
Our pleading trust in Thee hath never shifted,
O place upon our head salvation's helm.

For the fathers' sake Thou wilt save the children, yea, and bring
redemption unto their children's children. Blessed art Thou, O
Lord, who hast redeemed Israel.

Continue with the Amidah, page 96.

Hymn for the Seventh Day of Pesah.

י ום לִיבְשָׁה נְהַפְּכוּ מְצוּלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 ה טִבְעָתָ בְּחֶרְמִית. רִגְלֵי בַת עֲנֻמִּית. וּפַעֲמֵי שׁוֹלְמִית.
 יָפוּ בְנֻעָלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 וְכָל רוֹאֵי יְשׁוּרוּן. בְּבֵית הַדּוּדֵי יְשׁוּרָרוֹן. אֵין כָּאֵל יִשְׁרוּן.
 וְאוֹיְבֵינוּ פְּלִילִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 דְּגִלֵי בֶן תָּרִים. עַל הַנְּשָׁאָרִים. וְתִלְקֹט נַפְזָרִים.
 כְּמִלְקֹט שִׁבְלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 ה בָּאִים עִמָּךְ. בְּבֵרִית חֻתְמָךְ. וּמִבְּטָן לְשִׁמְךָ.
 הִמָּה נְמוּלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 ה רָאָה אוֹתוֹתֶם. לְכָל רוֹאֵי אוֹתָם. וְעַל כְּנָפֵי כְּסוּתָם.
 יַעֲשׂוּ גְדִילִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 לְמִי זֹאת נִרְשָׁמְתָּ. הַכְּרִנָּא דְּבֵר אֲמַת. לְמִי הַחֲתָמְתָּ.
 וּלְמִי הַפְּתִילִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 וְשׁוֹב שְׁנִית לְקִדְשָׁה. וְאֵל תּוֹסִיף לְגִרְשָׁה. וְהַעֲלֵה אוֹר
 שְׁמֶשָׁה. וְנִסּוּ הַצִּלְלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:
 י דִּידִים רוֹמְמוֹךְ. בְּשִׁירָה קִדְמָךְ. מִי כְּמוֹךְ.
 יי בָּאִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גֵאוּלִים:

בְּגִלְל אֲבוֹת תּוֹשִׁיעַ בָּנִים. וְתִבְיָא נֶאֱלָה
 לְבָנֵי בְנֵיהֶם: בְּרוּךְ אַתָּה יי גֵּאוּל יִשְׂרָאֵל:

Continue with the Amidah, page 102.

Hymn for the Seventh Day of Passover

The day the saved of God traversed the deep dryshod.
Then a new song sang Thy redeemèd throng.

Lo, sunken in deceit the Egyptian daughter's feet,¹
But lo, the Shulamite² went shod in fair delight.
Then a new song sang Thy redeemèd throng.

All that on Jeshurun gaze shall see him shrined in praise,
For Jeshurun's God arose acclaimed by His foes.
Then a new song sang Thy redeemèd throng.

Thy banners Thou wilt set o'er those remaining yet,
And gather those forlorn as gathering ears of corn.
Then a new song sang Thy redeemèd throng.

Those that have come to Thee under Thy seal to be,
They from the birth are Thine bound by a holy sign.
Then a new song sang Thy redeemèd throng.

Their token show to all whose eyes upon them fall:
Lo, on their garments' hem the fringe ordained for them!
Then a new song sang Thy redeemèd throng.

For whom then are they sealed? Let truth be now revealed.
Whose is the seal, and who shall claim the thread of blue?
Then a new song sang Thy redeemèd throng.

Ah, take her as of yore, and cast her forth no more.
Let sunlight crown her day and shadows flee away.
Then a new song sang Thy redeemèd throng.

For Thy belovèd throng still come to Thee with song,
Singing with one accord:
"Now who is like Thee 'mid the gods, O Lord?"
Still Thy redeemèd throng sing a new song.

For the fathers' sake Thou wilt save the children, yea, and
bring redemption unto their children's children. Blessed art Thou,
O Lord, who hast redeemed Israel.

Continue with the Amidah, page 102.

¹ Gen. 10:13

² Song of Songs 7:1-2

In some Congregations the following Hymn is chanted by the Reader before or after the first verses of the portion of the Torah on the First Day of Shavuot.

אקדמות מלין ושריות שותא.

אולא שקלא הרמן ורשותא:

בבבי תרי ותלת דאפתח בנקשותא.

בבבי דברי וטרי עדי לקשישותא:

גבורן עלמין לה ולא ספק פרישותא.

גויל אלו רקיעי קני כל חורשתא:

דיו אלו ימי וכל מי כנישותא.

דירי ארעא ספרי ורשמי רשותא:

הדר מרי שמאי ושלמי בגבשותא.

הקים עלמא יחידאי וכבשה בבכשותא:

ובלא לאו שקללה ובלא תששותא.

ובאתא קלילא דלית בה מששותא:

ומין כל עבידתה בהך יומי שתא.

והור יקרה עלי. עלי כרסיה דאשתא:

חיל אלה אלפין ורבוא לשמשותא.

חדמין גבוט לצפרין סניאה טרשותא:

טפי יקידין שרפין כלול גפי שתא.

טעם עד יתיב להון שתיקין באדשתא:

יקבלון דין מן דין שני דלא בששתא.

יקר מלי כל ארעא לתלותי קדושתא:

בקל מן קדם שדי בקל מי נפישותא.

ברובין קבל גלגלין מרומין באשתא:

Before the Words of God Supreme
To-day are read, for this my theme
Approbation will I seek
These my sentences to speak;

Just two or three,
While tremblingly
On Him I meditate:
The Pure, who doth bear
The world for e'er,
His power who can relate?

Were the sky of parchment made,
A quill each reed, each twig and blade,
Could we with ink the oceans fill,
Were every man a scribe of skill,
The marvelous story
Of God's great glory
Would still remain untold;
For He, Most High,
The earth and sky
Created alone of old.

Without fatigue or weary hand,
He spoke the word, He breathed command;
The world and all that therein dwell,
Field and meadow, fen and fell,
Mount and sea,
In six days He
With life did then inspire;
The work when ended,
His glory ascended
Upon His throne of fire.

Before Him myriads angels flash,
To do His Will they run and dash;
Each day new hosts gleam forth to praise
The Mighty One, Ancient of Days;

Six-winged hosts
Stand at their posts —
The flaming Seraphim —
In hushed awe
Together draw
To chant their morning hymn.

The angels, together, without delay,
Call one to another in rapturous lay:
"Thrice holy He
Whose majesty
Fills earth from end to end."
The Cherubim soar,
Like the oceans's roar,
On celestial spheres ascend,

לַמַּחֲזִי בְּאַנְפָּא עֵין בְּנוֹת גִּירֵי קִשְׁתָּא.
 לְכָל אַתֵּר דְּמִשְׁתַּלְחִין וְרִיזִין בְּאַשְׁוֹתָא:
 מְבָרְכִין בְּרִיד יְקָרָה בְּכָל לָשׁוֹן לְחִישׁוֹתָא.
 מֵאַתֵּר בֵּית שְׁכִינְתָּה דְּלֹא צָרִיד בְּחִישׁוֹתָא:
 נֶהֱם כָּל חֵיל מְרוֹמָא מְקַלְסִין בְּחִשְׁשָׁתָא.
 נִהִירָא מְלָכוּתָה לְדֶר וְדֶר לְאַפְרָשָׁתָא:
 סְדִירָא בְּהוֹן קְדוּשָׁתָא וְכַד חֲלָפָא שְׁעָתָא.
 סִימָא דְּלַעֲלֵם וְאוּף לֹא לְשַׁבּוּעָתָא:
 עֲדָב יְקָר אַחֲסִנְתָּה חֲבִיבִין דְּבִקְבַעָתָא.
 עֲבָדִין לָהּ חֲטִיבָה בְּדִנָּח וּשְׁקַעָתָא:
 פִּרִישׁוֹן לְמִנְתָּה לְמַעַבְד לָהּ רַעֲיוֹתָא.
 פִּרִישְׁתִּי שְׁבַחָה יְחוּזוֹן בְּשַׁעֲוֹתָא:
 צָבִי וְחִמֵּד וְרַגְגֵּי דִּילָאוֹן בְּלַעֲוֹתָא.
 צְלוֹתְהוֹן בְּכֹן מְקַבֵּל וְהִנֵּיא בְּעִוְתָא:
 קִטִּירָא לְחֵי עֲלָמָא בְּתִנָּא בְּשַׁבּוּעָתָא.
 קַבֵּל יְקָר טוֹטַפְתָּא יְתִיבָא בְּקִבְיַעֲוֹתָא:
 רְשִׁימָה הִיא גּוֹפָא בְּחֻמְתָּא וּבְרַעָתָא.
 רְבוּתְהוֹן דִּישְׂרָאֵל קִרְאִי בְּשִׁמְעָתָא:
 שְׁבַח רַבּוֹן עֲלָמָא אֲמִירָא דְּכֻתָּא.
 שְׁפָר עָלִי לְחַוְיָה בְּאַפִּי מְלָכְנוֹתָא:
 תֵּאִין וּמִתְבַּנְשִׁין בְּחַזוֹ אֲדוֹתָא.
 תְּמַהִין וְשִׁילִין לָהּ בְּעַסְק אֲתוֹתָא:

To gaze upon the Light on high,
 Which, like the bow in cloudy sky,
 Is iris-colored, silver-lined;
 While hasting on their task assigned,
 In every tongue
 They utter song
 And bless and praise the Lord,
 Whose secret and source,
 Whose light and force
 Can ne'er be fully explored.

The heavenly hosts in awe reply:
 "His Kingdom be blessed for e'er and aye."
 Their song being hushed, they vanish away;
 They may ne'er again offer rapturous lay.
 But Israel,
 Therein excel —
 Fixed times they set aside,
 With praise and prayer,
 Him One declare,
 At morn and eventide.

His portion them He made, that they
 His praise declare by night and day;
 A Torah, precious more than gold,
 He bade them study, fast to hold;
 That He may be near,
 Their prayer to hear,
 For always wear will He
 As diadem fair
 His people's prayer
 In His phylactery,¹

Wherein is told of Israel's fame
 Who oft God's unity proclaim.
 'Tis also meet God's praise to sing
 In presence of both prince and king.²
 With tempestuous glee,
 Like a stormy sea,
 They surge and ask: "Who, then,
 Is the Friend of thy heart,
 For whom thou art
 Cast in the lions' den?

¹ See Berakhot 6a.

² This refers to the religious disputations of the Middle Ages.

מִנָּה וּמָאן הוּא רְחִימָךְ שְׁפִירָא בְּרִינְתָא.

אָרום בְּגִינָה סְפִית מְדוֹר אַרְיִנְתָא:

יִקְרָא וְיֵאָה אֶתְּ אֵין תַּעֲרָבִי לְמַרְנְתָא.

רְעוּתִיךְ נַעֲבִיד לִיךְ בְּכָל אַתְרוּתָא:

בְּחֻכְמָתָא מְתִבָּא לְהוֹן קֶצֶת לְהוֹדְעוּתָא.

יְדַעְתוֹן חֲבִימִין לֵה בְּאַשְׁתְּמוּדְעוּתָא:

רְבוּתְכוֹן מָה חֲשִׁיבָא קָבֵל הֵהִיא שְׁבַחְתָּא.

רְבוּתָא דִּינַעֲבִיד לִי בְּד מַטְיָא יְשׁוּעָתָא:

בְּמִיתִי לִי נְהוּרָא וְתַחֲפִי לְכוֹן בְּהֻתָּא.

יִקְרָה בְּד אַתְגְּלִי בְּתַקְפָּא וּבְגִוּוּתָא:

יִשְׁלֵם גְּמֻלָּא לְסַנְאִי וְנִגְוּתָא.

צְדָקָתָא לְעַם חֲבִיב וְסִגְיָא וְכֻתָּא:

חֲדוּ שְׁלָמָא בְּמִיתִי וּמָנָא דְכֻתָּא.

קְרִינְתָא דִּירוּשָׁלַם בְּד יִכְנָשׁ גְּלוּתָא:

יִקְרָה מַטִּיל עֲלֵה בְיוֹמִי וְלִילְוּתָא.

גְּנוּזָה לְמַעֲבִיד בֵּיה בְּתוּשְׁבָחוֹן כְּלִילְתָּא:

דְּזוּהוֹר עֲנִיָּא לְמַשְׁפַּר כִּילְתָּא.

לְפֻמָּה דְעַבִּידְתָּא עֲבִידוֹן מַטְלְלָתָא:

בְּתַחֲתִי דְהַב פְּזָא וְשַׁבַּע מַעֲלָתָא.

תַּחֲמִימִין צְדִיקִי קָדָם רַב פְּעֻלְתָּא:

וְרַנִּיהוֹן דְּמָה לְשַׁבְּעָא חֲדוּתָא.

רְקִיעָא בְּזוּהוֹרָה וְכוּכְבִּי וִיוּתָא:

How fairer wilt thou be to sight,
If thou with us in faith unite;
Thy favor we shall always seek."
But Israel's sons with wisdom speak:

 "O ye, who are wise
 In your own eyes,
How can your trumpery
 At all compare
 With our great share
When God proclaims us free."

And shines on us in glorious light,
While you are wrapped in gloom of night?
His glory then will shine and gleam —
Almighty God, o'er all supreme!

 His enemies,
 On isles and seas,
Will suffering endure;
 But He'll increase
 Abundant peace
To upright men and pure.

Then perfect joy will bring our Lord,
The sacred vessels will be restored;
The exiles, He will gather them
Into rebuilt Jerusalem;

 Day and night
 Shall be His light
A canopy of splendor;
 A crown of praise
 His people will raise
To crown their Lord and Defender.

הָדָרָא דְּלֹא אָפְשָׁר לְמַפְרֵט בְּשִׁפּוֹתָא.
 וְלֹא אֲשַׁתְּמַע וְחִמִּי נְבִיאָן חֲזוֹתָא:
 בְּלֹא שְׁלֵטָא בְּהָ עֵין בְּגוּ עָדָן וְנָתָא.
 מְטִילִי בִי חֲנּוּנָא לְבַהֲדִי דְּשָׁכִינְתָּא:
 עֲלֵה רַמְזִי דִּין הוּא בְּרַם בְּאַמְתְּנוּתָא.
 שְׁבַרְנָא לֵה בְּשִׁבְיָן תְּקוּף הִימְנוּתָא:
 יְדַבֵּר לָן עֲלָמִין עֲלָמִין מְדֻמוּתָא.
 מְנַת דִּילָן דְּמִלְקָדְמִין פֶּרֶשׁ בְּאַרְמוּתָא:
 טְלוּלָה דְּלִוְיָתָן וְחֹר טוֹר רְמוּתָא.
 וְחֹד בְּחֹד כִּי סָבִיד וְעָבִיד קֶרְבוּתָא:
 בְּקֶרְבוּהִי מְנַח בְּהִמּוֹת בְּרַבְרְבוּתָא.
 יִקְרַטַּע נֹון לְקַבְלָה בְּצִיצוֹי בְּגִבּוֹרְתָא:
 מְקַרֵּב לֵה בְּרִיָּה בְּחֶרֶבָה רַבְרְבָתָא.
 אֲרִיסְטוֹן לְצִדִּיקִי יִתְקַן וְשִׁרוּתָא:
 מְסַחֲרִין עָלִי תִכִּי דְּכַכּוֹד וְגוּמְרָתָא.
 נִיגִידִין קַמִּיהוֹן אֲפֻרְסָמוֹן נִהְרָתָא:
 וּמִתְפַּנְקִין וְרוּו בְּכִסִּי רְנִיָתָא.
 חֲמַר מֶרֶת דְּמִבְּרֵאשִׁית נָטִיר בִּי נַעֲוִתָא:
 וְכָאִין בַּד שְׁמַעְתוֹן שְׁבַח דָּא שִׁירָתָא.
 קְבִיעִין בֶּן תְּהוּוֹן בְּהִנְהוּ חִבּוֹרְתָא:
 וְתִזְכּוֹן דִּי מִיתְּבוֹן בְּעֵלָא דְרָתָא.
 אֲרִי מַצִּיתוֹן לְמַלּוּי דְּנִפְסָקִין בְּהִדְרָתָא:
 מְרוֹמָם הוּא אֵלֵהִין בְּקֶדְמָתָא וּבְתֵרָתָא.
 צָבִי וְאַתְרָעִי בֶן וּמְסַר לָן אוֹרִיתָא:

With brilliant clouds He'll ornament
Each deserving festive tent;
The pure, on stools with gold inlaid,
Before the Lord shall be arrayed;
 Their countenance bright,
 With sevenfold light,
Will dim the heavenly sheen;
 Such beauty rare
 None can declare,
 No prophet's eye has seen.

The joy and bliss of Paradise
Have not been seen by human eyes;
There the pure rejoice and dance
In the light of His countenance;

 And point: "Tis He,
 We patiently
 Have hoped and waited for,
 To set us free
 From captivity
 And guide us as of yore."

* * *

You upright who heard the voice of my song,
May you merit to join this glorious throng;
In heavenly halls you shall meet them in time,
If you hearken His Words, melodious, sublime.
 Exalted on high,
 For e'er and aye,
Our Lord in glory and awe!
 We are His choice,
 Then let us rejoice
 That He blessed us and gave us the Law.

הושענות לשני ימים הראשונים של סכות

A Scroll of the Torah is taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

הושע נא:

למענך אלהינו הושע נא: למענך בוראנו הושע נא:

למענך גואלנו הושע נא: למענך דורשנו הושע נא:

A procession is formed round the Synagogue, each participant carrying his Lulav and Ethrog.

For the First Day, or for the Second Day, if it occur on Sunday

למען אמתך. למען ברייתך. למען גדלך ותפארתך.
למען דתך. למען הודך. למען ועודך. למען זכרך.
למען חסדך. למען טובך. למען יחודך. למען כבודך.
למען למודך. למען מלכותך. למען נצחך. למען
סודך. למען עזך. למען פאריך. למען צדקתך. למען
קדשתך. למען רחמיך הרבים. למען שכנתך. הושע נא.
למען תהלתך. הושע נא:

אני והו הושיעה נא:

Continue with הושענה אה עמך *and* כהושעת אלים *pages 190-191.*

For the Second Day

אבן שתיה. בית הבחירה. גרן ארנן. דביר המצנע.
הר המורה. והר יראה. זבול תפארתך. חנה דוד.
טוב הלבנון. יפה נוף משוש כל הארץ. כלילת יפי.

HOSHANOT FOR THE FIRST TWO DAYS OF SUKKOT

A Scroll of the Torah is taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

Save us, we beseech Thee!

For Thy sake, our God, do Thou save us.

For Thy sake, our Creator, O save us.

For Thy sake, our Redeemer, O save us.

For Thy sake, O Thou who seekest us, save us, we beseech Thee.

A procession is formed round the Synagogue, each participant carrying his Lulav and Ethrog.

For the First Day, or for the Second Day, if it occur on Sunday

For the sake of Thy truth, Thy covenant, Thy greatness and glory; for the sake of Thy Torah, Thy majesty, Thy truth and Thy fame; for the sake of Thy mercy, Thy goodness, Thy unity, Thine honor, and Thy wisdom; for the sake of Thy sovereignty, Thine eternity, Thy mystic bond with us, Thy strength and Thy splendor; for the sake of Thy righteousness, Thy holiness, Thine abundant mercies, and Thy divine presence, do Thou save us; for the sake of Thy praise, do Thou save us, we beseech Thee.

O Eternal, do Thou save us.

Continue with "Savior of mighty ones," pages 190-191.

For the Second Day

Save Thou the world's foundation-stone, the Temple, the house of Thy choice, the threshing-floor of Ornan, the Jebusite, from whom David bought the site of the Temple, the sacred shrine, even Mount Moriah, hill of revelation and abode of Thy majesty, where once David dwelt, goodliest of Lebanon, lovely height, the joy of the

לִינֵת הַצֶּדֶק. מְכוֹן לְשִׁבְתָּךְ. נֹוֹה שְׁאֲנֹן. סִכַּת שָׁלֹם.
עֲלִית שְׁבָטִים. פִּנַּת יִקְרָת. צִיּוֹן הַמְצָיִנָה. קֹדֶשׁ הַקְּדוּשִׁים.
רְצוּף אֲהָבָה. שְׁכִינַת כְּבוֹדְךָ. הוֹשַׁע נָא. תֵּל תְּלִפּוּת.
הוֹשַׁע נָא:

אֲנִי יְהוָה הוֹשִׁיעָה נָא:

כְּהוֹשַׁעַת אֱלֹהִים בְּלוֹד עַמָּךְ. בְּצֹאֲתָךְ לֵישַׁע עַמָּךְ.
בֶּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת גּוֹי וְאֱלֹהִים. דְּרוּשִׁים לֵישַׁע אֱלֹהִים.
בֶּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת הַמֶּזֶן צְבָאוֹת. וְעַמָּם מְלֹאכֵי צְבָאוֹת.
בֶּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת זָכִים מִבֵּית עֲבָדִים. חֲנוּן בְּיָדָם מַעֲבִידִים.
בֶּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת טְבוּעִים בְּצוּל גְּזָרִים. יִקְרָךְ עַמָּם מַעֲבִירִים.
בֶּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת בְּנֵה מְשׁוֹרְרֵת וַיֹּשַׁע. לְגוֹחָה מְצָיִנָה וַיֹּשַׁע.
בֶּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת מֵאֲמֵר וְהוֹצֵאתִי אֶתְכֶם. נִקּוֹב וְהוֹצֵאתִי אֶתְכֶם.
בֶּן הוֹשַׁע נָא:

whole earth, perfection of beauty, lodging-place of righteousness. Help Thine established dwelling, the tranquil habitation, the tabernacle of Jerusalem, the goal of the tribe's pilgrimage, the precious corner-stone, even Zion, the excellent, the Holy of Holies, the object of our affection, the home of Thy glory. O save Zion, yea save the hill to which the world turns.

O Eternal, we beseech Thee, do Thou save us.

Savior of mighty ones that dwelt with Thee

In Lud, the land whence Thou didst set them free;

So save Thou us!

As Thou didst save together God and nation,

The people singled out for God's salvation;

So save Thou us!

The hosts of Thy redeemed, with manifold

Angelic hosts were saved by Thee of old.

So save Thou us!

From bondage grim Thy power brought forth the pure,

Thou, Gracious One, didst all their grief endure.

So save Thou us!

They passed between the deep divided sea;

And with them for their guide, the light from Thee.

So save Thou us!

"He saved": Thy stock with joyful singing told;

Then saved was He, who gave them birth of old.

So save Thou us!

"And I will bring you out," the mandate said:

"And I went out with you," the mystics read.

So save Thou us!

בְּהוֹשַׁעְתָּ סוּבְבֵי מִזְבֵּחַ. עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ.

בֶּן הוֹשַׁע נָא:

בְּהוֹשַׁעְתָּ פְּלֹאֵי אָרוֹן בְּהַפְשַׁע. צִעַר פִּלָּשֶׁת בְּחֶרֶן אֶף

וְנוֹשַׁע. בֶּן הוֹשַׁע נָא:

בְּהוֹשַׁעְתָּ קַהְלוֹת בְּבִלָּה שְׁלַחַת. רַחוּם לְמַעַנְס שְׁלַחַת.

בֶּן הוֹשַׁע נָא:

בְּהוֹשַׁעְתָּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב.

תָּשׁוּב וְתָשִׁיב שְׁבוֹת אָהֳלֵי יַעֲקֹב.

וְהוֹשִׁיעָה נָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

הוֹשִׁיעָה אֶת־עַמָּךְ וּבְרַךְ אֶת־נַחֲלֶתְךָ וּרְעֵם וְנִשְׁאָב

עַד־הָעוֹלָם: וַיְהִי דְבַר־י אֱלֹהִים אֲשֶׁר הִתְחַנֵּנִתִּי לִפְנֵי יי

קִרְבִּים אֱלֹהֵי אֱלֹהֵינוּ יוֹמָם וּלְיָלָה לַעֲשׂוֹת מִשְׁפָּט עַבְדֶּי

וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל

עַמֵּי הָאָרֶץ כִּי יי הוּא הָאֱלֹהִים אֵין עוֹד:

The Scroll is returned to the Ark.

The Service is continued on page 156.

Thy sons with circling step, (their guardian Thou!)
Around Thine altar bore the willow bough.

So save Thou us!

Thine Ark was won by marvels from the foe,
Philistia, sinful, by Thy wrath laid low.

So save Thou us!

And with Thy banished throngs to Babylon
Journeyed in love Thy presence, Gracious One!

So save Thou us!

Helper of Jacob's captive tribes of yore,
Return, and Jacob's exiled tents restore,

And save Thou us!

O Eternal, we beseech Thee, save us now.

Save Thy people, and bless Thine inheritance; nourish
and sustain them forever. And may my words of supplica-
tion before the Lord be nigh unto the Lord our God, day
and night, that He maintain the cause of His servant and
the cause of His people Israel, as every day shall require;
that all the people of the earth may know that the Lord
is God; there is none else.

The Scroll is returned to the Ark.

The Service is continued on page 156.

סדר הושענות לשבת

The Lulav and Ethrog are not used. The Ark is opened but the Torah is not taken out.

Reader

הושע נא:

למענך אלהינו. הושע נא: למענך בוראנו. הושע נא:
למענך גואלנו. הושע נא: למענך דורשנו. הושע נא:

Congregation

אם נצורה כבבת. בוננת בדת נפש משיבת. גומרת
הלכות שבת. דורשת משאת שבת. הקובעת אלפים
תחום שבת. ומשיבת רגל משבת. זכור ושמור מקימת
בשבת. חשה למחר ביאת שבת. טורחת כל משה
לשבת. יושבת וממתנת עד כלות שבת. כבוד וענג
קוראה לשבת. לבוש וכסות מחלפת בשבת. מאכל
ומשתה מכינה לשבת. נעם מגדים מנעמת לשבת.
סעודות שלש מקימת בשבת. על שתי בכרות בוצעת
בשבת. פורטת ארבע רשויות בשבת. צווי הדלקת נר
מדלקת בשבת. קדוש היום מקדשת בשבת. רגן שבע
מפילת בשבת. שבעה בדת קוראה בשבת. תנחילנה
יום שכלו שבת. הושע נא:

אני יהוה הושיעה נא:

בהושעת אדם יציר כפיד לגוננה. בשבת קדש המצאתו
כפר וחינה. כן הושע נא:

HOSHANOT FOR THE SABBATH OF SUKKOT

The Lulav and Ethrog are not used. The Ark is opened but the Torah is not taken out.

Reader

Save us, we beseech Thee!

For Thy sake, our God, do Thou save us.

For Thy sake, our Creator, O save us.

For Thy sake, our Redeemer, O save us.

For Thy sake, O Thou who seekest us, save us, we beseech Thee.

Congregation

Save the people whom Thou guardest as one guards the apple of his eye, Thy sons who understand Thy Torah, the solace of the soul; who learn the precepts of the Sabbath, deriving the laws concerning the carrying of burdens and the regulations concerning the limitations of Sabbath-day journey; who restrain their foot from profaning the Sabbath, fulfilling Thy behest to "remember" and to "keep" the Sabbath. They hasten to welcome its advent, and from the labor of six days, provide for the Sabbath. They rest and wait until the Sabbath is concluded, calling it a glory and a delight. They don new garments for the Sabbath and prepare special food for its coming, and delectable dishes in its honor. They arrange three meals for the Sabbath and pronounce the blessing over two loaves of bread. They teach the delineated areas of activity on the Sabbath. They obey Thy command to kindle the Sabbath lamp and pronounce the sanctification of the holy day. They offer on the Sabbath a service of seven-fold exaltation and call seven people to read the Scroll. Do Thou grant them to inherit life eternal that shall be wholly a Sabbath; yea, do Thou save, we beseech Thee.

O Eternal, do Thou save us.

As Thou didst save and shield the first man, created by Thee, granting Him redemption and grace on the holy Sabbath, do Thou save us.

כְּהוֹשַׁעַת גּוֹי מִצֵּן מְקוֹמִים חָפֵשׁ. דָּעָה כּוֹנֵן לְבוֹר שְׁבִיעִי
לְנֶפֶשׁ.

כְּהוֹשַׁעַת הָעָם נִהְיָה כִּצְאָן לְהִנְחוּת. וְחֹק שְׁמֵת בְּמֶרֶה
עַל מִי מְנוּחוֹת.

כְּהוֹשַׁעַת זְבוּדִיךָ בְּמִדְבָּר סִין בְּמַחְנֶה. חֲכָמוֹ וְלִקְטוֹ
בְּשֵׁשִׁי לֶחֶם מִשָּׁנָה.

כְּהוֹשַׁעַת טְפוּלֶיךָ הוֹרוּ הִכָּה בְּמִדְעָם. יִשָּׂר כָּחַם וְהוֹדָה
לָמוֹ רוּעָם.

כְּהוֹשַׁעַת כָּל־כְּלוֹ בְּעָנֵג מִן הַמְשָׁמֵר. לֹא הִפִּיךְ עֵינָיו וְרִיחוֹ
לֹא נָמַר.

כְּהוֹשַׁעַת מִשְׁפָּטִי מִשְׁאֵת שַׁבָּת נִמְרוּ. נָחוּ וְשָׁכְתוּ רְשׁוּיֹת
וְתַחֲוִימִים שָׁמְרוּ.

כְּהוֹשַׁעַת סִינִי הִשְׁמָעוּ בְּדְבוֹר רַב־יָעִי. עֲנִין זְכוֹר וְשִׁמּוֹר
לְקֹדֶשׁ שְׁבִיעִי.

כְּהוֹשַׁעַת פָּקְדוֹ יְרִיחוֹ שִׁבַּע לְהִקָּף. אָצְרוּ עַד רִדְתָּהּ
בְּשַׁבָּת לְתַקָּף.

כְּהוֹשַׁעַת קִהְלָת וַעֲמוֹ בְּבֵית עוֹלָמִים. רָצוּךְ בְּחִגָּם
שִׁבְעָה וְשִׁבְעָה יָמִים.

כְּהוֹשַׁעַת שְׁבִים עוֹלֵי גוֹלָה לְפִדְיוֹם. תוֹרְתְךָ בְּקֶרֶאֱם בְּחֹג
יוֹם יוֹם.

כְּהוֹשַׁעַת מִשְׁמַחֶיךָ בְּבִגְדֵי שְׁנֵי הַמְּחֻדָּשׁ. נוֹטְלִים לוֹלֵב כָּל
שִׁבְעָה בְּמִקְדָּשׁ.

כֵּן הוֹשַׁע נָא:

As Thou didst save the distinguished people who longed for freedom and with unity of purpose chose the Sabbath day for rest, do Thou save us.

As Thou didst save this people, leading them as a flock on their path, and at Marah by still waters, didst ordain a statute for them, do Thou save us.

As Thou didst save Thy treasured sons in their camp in the wilderness of Sin, where they gathered a double measure of food on the sixth day, do Thou save us.

As Thou didst save Thy children, who in setting the example of preparation for the Sabbath won the approval of their Shepherd who praised their deed, so save us now.

As Thou didst save them who were sustained on the Sabbath by the prepared manna, the appearance of which altered not, and the fragrance thereof did not change, so save us now.

As Thou didst save those who from the Torah derived the laws concerning Sabbath-burdens, who in resting and reposing thereon observed its bounds and limits, so save us now.

As Thou didst save them who at Sinai were instructed in the Fourth Commandment to "Remember" and "Observe" the holiness of the Sabbath, so save us now.

As Thou didst save them that were commanded to encircle Jericho seven times, who besieged and attacked it until it fell on the Sabbath, so save us now.

As Thou didst save Solomon and his people in the holy Temple, who sought Thy favor with a festival of twice seven days, so save us now.

As Thou didst save the exiled throngs returning to redemption, who on this festival read from Thy Torah each day, so save us now.

As Thou didst save Thy rejoicing hosts in the renewed glory of the second Temple, as on each of these seven days, they bore the palm-branch in the Sanctuary, so save us now.

כְּהוֹשָׁעָה חֲבוּט עֲרָכָה שֶׁבֶת מְדָחִים. מְרִבִּיּוֹת מוֹצָא
לְיִסוֹד מִזְבֵּחַ מִנִּיחִים. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה בְּרָכוֹת אֲרָכוֹת וּגְבוּהוֹת מַעֲלָסִים. בְּפִטְרָתָם
יָפִי לָךְ מִזְבֵּחַ מְקַלְסִים. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה מוֹדִים וּמִיחָלִים וְלֹא מְשָׁנִים. כָּלְנוּ אָנוּ לָיָה
וְעֵינֵינוּ שׁוֹנִים. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה יִקָּב מִחֲצָבָה סוֹבְבִים בְּרַעְנָה. רוֹנִים אָנִי וְהוּ
הוֹשִׁיעָה נָא. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה חֵיל זְרִיזִים מְשָׁרְתִים בְּמִנוּחָה. קָרְבֵן שֶׁבֶת
כְּפֹל עוֹלָה וּמִנְחָה. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה לְוִיָּה עַל דּוֹכָנָם לְהִרְבָּת. אוֹמְרִים מִזְמוֹר שִׁיר
לְיוֹם הַשַּׁבָּת. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה נְחוּמִיד בְּמִצּוֹתֶיךָ תָּמִיד יִשְׁתַּעֲשְׁעוֹן. וְרָצִם
וְהִחֲלִיצֵם בְּשׁוֹבָה וְנַחַת יוֹשְׁעוֹן. כֵּן הוֹשַׁע נָא:

כְּהוֹשָׁעָה שְׁבוֹת שְׁבִטִי יַעֲקֹב. וְהוֹשִׁיעָה נָא:

תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְיֶה יַעֲקֹב. וְהוֹשִׁיעָה נָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחֲלָתְךָ וְרָעַם וְנִשְׁאָם
עַד־הָעוֹלָם: וַיְהִי דְבַר־יְיָ אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ
קָרְבִים אֶל־יְיָ אֱלֹהֵינוּ יוֹמָם וּלְיָלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ
וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ: לְמַעַן יֵדַעַת כָּל־
עַמֵּי הָאָרֶץ כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד:

As Thou didst save them who in worshipful reverence on the Sabbath did beat the willow-leaves and who at the altar's base set boughs from Moza, so save us now.

As Thou didst save them who praised Thee with slender, long and lofty willow-branches, who, as they cheerfully departed, chanted, "Beauty is thine, O altar," so save us now.

As Thou didst save them whose thanks and hope remained constant, "We are all His and our eyes are upon Him," so save us now.

As Thou didst save them that with green shoots surrounded Thine earth-dug altar crying, "We beseech Thee, O Lord, do save us," so save us now.

As Thou didst save the host of Thy zealous priests who ministered on the day of rest with double offering and sacrifice, so save us now.

As Thou didst save Thy Levites who assembled on the sacred dias, sang, "A psalm, a song for the Sabbath day," so save us now.

As Thou hast saved Thy comforted sons, whose constant delight is in Thy commandments, so in Thy grace grant them redemption and a peaceful home-coming; yea, save them now.

Thou didst save the captive tribes of Jacob; restore again the captive tents of Jacob, and help us now.

O Eternal, we beseech Thee, save us now.

Save Thy people, and bless Thine inheritance; nourish and sustain them forever. And may my words of supplication before the Lord be nigh unto the Lord our God, day and night, that He maintain the cause of His servant and the cause of His people Israel as every day shall require; that all the people of the earth may know that the Lord is God; there is none else.

The Service is continued on page 156.

הושענות לחול המועד סכות

A Scroll of the Torah is taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

הושע נא:

למענך אלהינו הושע נא: למענך בוראנו הושע נא:

למענך גואלנו הושע נא: למענך דורשנו הושע נא:

For Procession — First Day Hol Hamoed

אָערוך שוועי. בבית שוועי. נליתי בצום פשעי. דרשתיך בו
להושיעי. הקשיבה לקול שוועי. וקומה והושיעי. זכור ורחם
מושיעי. חי בן תשעשעי. טוב באנק שעי. יחיש מושיעי. בלה
מךשיעי. לבל עוד תרשיעי. מהר אלהי ישעי. נצח להושיעי.
שא נא עון רשעי. עבור על פשעי. פנה נא להושיעי. צור צדיק
מושיעי. קבל נא שוועי. רומם קרן ישעי. שדי מושיעי. הושע נא.
תופיע ותושיעי. הושע נא: כהושעת אלים ...

For Procession — Second Day Hol Hamoed

אם אני חומה. ברה בחמה. גולה וסורה. דממה לתמר.
ההרונה עליך. ונחשבת כצאן טבחה. ירויה בין מכעיסיה.
חבוקה ודבוקה בך. טוענת עליך. יחידה ליחדך. כבושה בגולה.
לומדת יראתך. מרוטת לחי. נתונה למכים. סובלת סבלך.
עניה סערה. פדוית טוביה. צאן קדשים. קהלות יעקב. רשומים
בשמה. שואגים הושע נא. תמוכים עליך. הושע נא:

The service is continued with כהושעת אלים *pages 190–191.*

HOSHANOT FOR INTERMEDIATE DAYS OF SUKKOT

A Scroll of the Torah is taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

Save us, we beseech Thee!

For Thy sake, our God, do Thou save us. For Thy sake, our Creator, O save us. For Thy sake, our Redeemer, O save us. For Thy sake, O Thou who seekest us, save us, we beseech Thee.

For Procession — First Intermediate Day

I will make my supplication in this, my house of prayer. On the Fast Day I revealed my transgression. Thereon I besought Thee to save me. Hearken to the voice of my cry; arise and save me. Remember and have compassion, my Redeemer. Comfort me with Thy solaces, O living God. O Thou good God, heed my prayer. Hasten the coming of my redeemer and destroy my evil desires so that Thou condemn me not again. Hasten, O¹ God of my salvation, to save me for eternity. Forgive the stain of my wickedness and pass by mine iniquities, and turn, I pray Thee, to save me. O my Rock, my righteous Redeemer, accept my supplication; grant me my deliverance. Almighty, my Redeemer, save me now. Shine forth to save, yea, save, I beseech Thee.

For Procession — Second Intermediate Day

Save now this nation, once firm as a rampart and clear as the sun;
She is exiled, a wandering one.

Likened of yore to a palm-tree, to-day she is borne to the stake,
To-day she is slain for Thy sake.

Scattered amid her oppressors, she flyeth to Thee from their
stroke,

She bends to the love of Thy yoke.

One to proclaim Thou art One, crushed by the far and the near,

She awaits, she is learning Thy fear.

Giving the cheek to the smiters, Thy burden of sorrow she bears,

Tossed in the storm of the years.

Moses delivered her once; — the sanctified sheep of his fold

Were Jacob's assembly of old,

Marked by Thy name: — O save! They are falling, they **grasp**
Thee, they crave.

They are calling, beseeching Thee, "Save!"

The Service is continued on pages 190-191.

הושענות לחול המועד סכות

A Scroll of the Torah is taken from the Ark. The Reader takes the Lulav and Ethrog, and chants:

הושע נא:

למענך אלהינו הושע נא: למענך בוראנו הושע נא:

למענך גואלנו הושע נא: למענך דורשנו הושע נא:

For Procession — Third Day Hol Hamoed

אל למושעות. בארבע שבעות. נשים בשועות. דופקי ערך
שועות. הני ששועות. וחידותם משתעשעות. זועקים להשועות.
חוכי ישועות. טפולים בק שעות. יודעי בין שעות. כורעי
בשועות. להבין שמועות. מפיד נשמעות. נותן תשועות. ספורות
משמעות. עדות משמיעות. פועל ישועות. צדיק נושעות. קרית
תשועות. רגש תשואות. שלש שעות. הושע נא: תחיש לתשועות.

הושע נא:

כהושעת אלים...

For Procession — Fourth Day Hol Hamoed

אדון המושיע. בלתי אין להושיע. גבור ומושיע. דלתי ולי
יהושיע. האל המושיע. ומציל ומושיע. זועקי תושיע. חוכי
הושיע. טלאי תשביע. יבול להשפיע. כל-שם תדשא ותושיע.
לניא בל תרשיע. מגדים תמתיק ותושיע. נשיאים להסיע.
שעירים להניע. עננים מלהמניע. פותח יד ומשביע. צמאי
תשביע. קוראי תושיע. רב להושיע. שותרי תושיע. הושע נא.
תמימי תושיע. הושע נא:

אני והו הושיעה נא:

The Service is continued with כהושעת את עמך, כהושעת אלים pages 190-191.

HOSHANOT FOR INTERMEDIATE DAYS OF SUKKOT

A Scroll of the Torah is taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

Save us, we beseech Thee!

For Thy sake, our God, do Thou save us.

For Thy sake, our Creator, O save us.

For Thy sake, our Redeemer, O save us.

For Thy sake, O Thou who seekest us, save us, we beseech Thee.

For Procession — Third Intermediate Day

O God of salvation, prompted by Thy four-fold promise, Thy people draw nigh in supplication and knock at Thy gate with offering of prayer, meditating upon the comforting words of Thy Torah and delighting in their deep-stored message. They pray fervently that Thou mayest hear. They long for salvation, yea, their hearts are close-knit unto Thee. They study and observe the sacred seasons. They bend the knee unto Thee in supplication that they may hear proclaimed from Thy lips, the tidings foretold and declared of yore that shall fulfill Thy testimony. O Thou who workest salvation, who art righteous to save, thrice save the city of our salvation that was filled with multitudes acclaiming Thee. Hasten our salvation; yea save, we beseech Thee.

For Procession — Fourth Intermediate Day

O Lord and Redeemer, beside Thee there is none to save. Thou art mighty and redeemest. I was brought low, but Thou didst save me. O God of salvation who deliverest and savest, save Thy supplicants, save them that hope in Thee. Sustain Thy lambs; increase the earth's riches. Cause to flourish and save each shrub, and condemn not the earth to infertility, but sweeten and save its fruit. Urge on the rain-mists that they discharge their showers, and hold not back the clouds. Thou who openest Thine hand to sustain Thy creatures, satisfy the thirsty with water. Save them that call on Thee, Thou who art mighty to save. Save them that seek Thee at morn, yea, do Thou save them. Save Thy wholehearted servants, yea save them, we beseech Thee.

O Eternal, we beseech Thee, save us now.

The Service is continued on pages 190-191.

סדר הושענות להושענא רבא

The Scrolls of the Torah are taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

הושע נא:

למענך אלהינו. הושע נא: למענך בוראנו. הושע נא:
למענך גואלנו. הושע נא: למענך דורשנו. הושע נא:

For the First Procession

למען אמתך. למען ברייתך. למען גדלך ותפארתך.
למען דתך. למען הודך. למען ועודך. למען זכרך.
למען חסדך. למען טובך. למען יחודך. למען כבודך.
למען למודך. למען מלכותך. למען נצחך. למען
סודך. למען עזך. למען פאריך. למען צדקתך. למען
קדשתך. למען רחמיך הרבים. למען שכניתך. הושע נא.
למען תהלתך. הושע נא:

For the Second Procession

אבן שתיה. בית הבחירה. גרן ארנון. דביר המצנע.
הר המורה וחר יראה. זבול תפארתך. חנה דוד. טוב
הלבנון. יפה נוף משוש כל-הארץ. כלילת יפי. לינת
הצדק. מכון לשבתך. נוה שאנון. סבת שלם. עליית
שבטים. פנת יקרת. ציון המצינת. קדש הקדשים. רצוף
אהבה. שכנית כבודך. הושע נא. תל תלפיות. הושע נא:

HOSHANA RABBA

Hoshana Rabba calls to mind the colorful and joyous ceremony of the Drawing of Water for the altars of the Temple. On Hoshana Rabba we pray that we may be worthy of God's sustaining care and that He may confer upon us the bounties of nature. Hence, many prayers of Hoshana Rabba plead for the forgiveness of sin. The Service takes on a solemn character, reminiscent of Yom Kippur.

The Scrolls of the Torah are taken from the Ark. The Reader takes the Lulav and Ethrog and chants:

Save us, we beseech Thee!

For Thy sake, our God, do Thou save us.

For Thy sake, our Creator, O save us.

For Thy sake, our Redeemer, O save us.

For Thy sake, O Thou who seekest us, save us, we beseech Thee.

For the First Procession

For the sake of Thy truth, Thy covenant, Thy greatness and glory; for the sake of Thy Torah, Thy majesty, Thy troth and Thy fame; for the sake of Thy mercy, Thy goodness, Thy unity, Thine honor, and Thy wisdom; for the sake of Thy sovereignty, Thine eternity, Thy mystic bond with us, Thy strength and Thy splendor; for the sake of Thy righteousness, Thy holiness, Thine abundant mercies, and Thy divine presence, do Thou save us; for the sake of Thy praise, do Thou save us, we beseech Thee.

O Eternal, do Thou save us.

For the Second Procession

Save Thou the world's foundation-stone, the Temple, the house of Thy choice, the threshing-floor of Ornan, the Jebusite, from whom David bought the site of the Temple, the sacred shrine, even Mount Moriah, the hill of revelation and abode of Thy majesty, where once David dwelt, goodliest of Lebanon, lovely height, the joy of the whole earth, perfection of beauty, lodging-place of righteousness. Help Thine established dwelling, the tranquil habitation, the tabernacle of Jerusalem, the goal of the tribe's pilgrimage, the precious corner-stone, even Zion, the excellent, the Holy of Holies, the object of our affection, the home of Thy glory. O save Zion, yea save the hill to which the world turns.

For the Third Procession

אם אָני חוֹמָה. בָּרָה כַּחֲמָה. גּוֹלָה וְסוּרָה. דְּמָתָה
 לְתִמְרֵי. הַהֲרוּנָה עָלֶיךָ. וְנַחֲשֶׁבֶת כְּצֹאן טְבָחָה. זְרוּיָה
 בֵּין מַכְעִיסֶיהָ. חֲבוּקָה וְדַבּוּקָה בְּךָ. טוֹעֲנֶת עָלֶיךָ. יַחֲדָה
 לַיַּחֲדָד. כְּבוּשָׁה בְּגוֹלָה. לוֹמְדָת יִרְאַתְךָ. מְרוּטָת לַחִי.
 נִתְּנָה לְמַכִּים. סוּבָלָת סִבְלָךְ. עֲנִיָּה סַעְרָה. פְּדוּיָת
 טוֹבָיָה. צֹאן קִדְשִׁים. קִהְלוֹת יַעֲקֹב. רְשׁוּמִים בְּשִׁמְךָ.
 שׂוֹאֲגִים הוֹשֵׁעַ נָא. תְּמוּכִים עָלֶיךָ. הוֹשֵׁעַ נָא:

For the Fourth Procession

אֲדוֹן הַמוֹשִׁיעַ. בִּלְתָּךְ אֵין לְהוֹשִׁיעַ. גְּבוּר וּמוֹשִׁיעַ.
 דִּלְתִּי וְלִי יְהוֹשִׁיעַ. הָאֵל הַמוֹשִׁיעַ. וּמַצִּיל וּמוֹשִׁיעַ.
 זוֹעֲקִיךָ תוֹשִׁיעַ. חוֹכֵיךָ הוֹשִׁיעַ. מְלֹאִיךָ תִּשְׁבִּיעַ. יְבוּל
 לְהַשְׁפִּיעַ. כָּל־שִׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ. לְגִיא בַל תִּרְשִׁיעַ.
 מְגִדִּים תִּמְתִּיק וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ. שְׁעִירִים לְהַנִּיעַ.
 עֲנָנִים מְלַהֲמָנִיעַ. פּוֹתַח יָד וּמִשְׁבִּיעַ. צִמְאִיךָ תִּשְׁבִּיעַ.
 קוֹרְאִיךָ תוֹשִׁיעַ. רַב לְהוֹשִׁיעַ. שׁוֹחֲרִיךָ הוֹשִׁיעַ. הוֹשֵׁעַ נָא:
 תְּמַיִמִיךָ תוֹשִׁיעַ. הוֹשֵׁעַ נָא:

For the Fifth Procession

אָדָם וּבְהֵמָה. בָּשָׂר וָרוּחַ וּנְשָׁמָה. גִּיד וְעֶצֶם וְקֶרֶמָה.
 דִּמּוּת וְצֶלֶם וְרִקְמָה. הוֹד לְהִבָּל דָּמָה. וּנְמָשָׁל בְּבִהֲמוֹת
 נִדְמָה. זִיו וְתֹאֵר וְקוֹמָה. חֲדוּשׁ פָּנִי אֲדָמָה. טִיעַת עֲצִי
 נִשְׁמָה. יָקָבִים וְקָמָה. כְּרָמִים וְשִׁקְמָה. לְתַבֵּל הַמְּסִימָה.

For the Third Procession

Save now this nation, once firm as a rampart and clear as the sun;
She is exiled, a wandering one.
Likened of yore to a palm-tree, to-day she is borne to the stake,
To-day she is slain for Thy sake.
Scattered amid her oppressors, she flyeth to Thee from their stroke,
She bends to the love of Thy yoke.
One to proclaim Thou art One, crushed by the far and the near,
She waits, she is learning Thy fear.
Giving the cheek to the smiters, Thy burden of sorrow she bears,
Tossed in the storm of the years.
Moses delivered her once; — the sanctified sheep of his fold
Were Jacob's assembly of old,
Marked by Thy name: — O save! They are falling, they grasp
Thee, they crave,
They are calling, beseeching Thee, "Save!"

For the Fourth Procession

O Lord and Redeemer, beside Thee there is none to save. Thou art mighty and redeemest. I was brought low, but Thou didst save me. O God of salvation who deliverest and savest, save Thy supplicants, save them that hope in Thee. Sustain thy lambs; increase the earth's riches. Cause to flourish and save each shrub, and condemn not the earth to infertility, but sweeten and save its fruit. Urge on the rain-mists that they discharge their showers, and hold not back the clouds. Thou who openest Thine hand to sustain Thy creatures, satisfy the thirsty with water. Save them that call on Thee, Thou who art mighty to save. Save them that seek Thee at morn, yea, do Thou save them. Save Thy whole-hearted servants, yea, save them, we beseech Thee.

For the Fifth Procession

O save man and beast; save him who is flesh, spirit and soul; sinew, bone and skin; form and image of wondrous frame; beauty akin, alas, to vanity, and like the beasts that perish; radiance and glorious stature. Renew the face of the earth and cause trees to sprout from the arid soil. Bless the vine-press and the corn, vineyards and sycamores upon the fair-bounded earth. Grant that the

מטרות עזו לסמממה. נשיה לקימה. שיתים לקוממה.
 עדנים לעצמה. פרחים להעצימה. צמחים לגשמה.
 קרים לזרמה. רביבים לשלמה. שתיה לרוממה.
 הושע נא. תלויה על בלימה. הושע נא:

For the Sixth Procession

אדמה מארר. בהמה ממשכלת. גרן מנזם. דגן
 מדלקת. הון ממארה. ואכל ממהומה. גית מנשל.
 חטה מחגב. טרף מגובי. יקב מילק. כרם מתולעת.
 לקש מארבה. מגד מצלצל. נפש מבקהלה. שבע
 מסלעם. עדרים מדלות. פרות משדפון. צאן מצמיתות.
 קציר מקללה. רב מרזון. שבילת מצנמון. הושע נא.
 תבואה מחסיל. הושע נא:

For the Seventh Procession

למען איתן הנזרק בלהב אש: למען בן הנעקד על
 עצים ואש: למען גבור הנאבק עם שר אש: למען
 דגלים הנחית בענן ואור אש: למען העלה למרום
 ונתעלה במלאכי אש: למען והוא לה כסנן באראלי
 אש: למען וגד דברות הנתונות מאש: למען חפוי
 יריעות וענן אש: למען טכס הר ירדת עליו באש:
 למען ידידות אשר אהבת משמי אש: למען כמה עד
 שקעה האש: למען לקח מחתת אש והסיר חרון אש:

reviving rains send forth their fragrance to make fertile the earth, to nurture the green herbs, to foster the pleasant fruits, and to strengthen the buds. Send rain upon the tender shoots, and let cool waters flow, supplementing with the latter rain. Sustain the world which Thou hast founded, yea, save our earth, suspended in space.

For the Sixth Procession

Save the earth from the curse, our cattle from sterility, our threshing-floor from the locust, our corn from fire, our substance from catastrophe, our feed from destruction. Guard the olives from falling, and save the wheat from the grasshopper. Protect our granaries from the worm, our vines from the caterpillar, the vineyard from the canker-worm, the autumn-fruit from blight. O protect our produce from the devouring locust, our souls from terror, our plenty from the winged-locust. Keep our flocks from ravaging disease, our fruits from the blasting wind. Shield our sheep from the plague, our harvest from ruin, our abundance from leanness. Save the barley from mildew, the field's increase from the palmer-worm. O do Thou save us, we beseech Thee.

For the Seventh Procession

Save us for the sake of Abraham cast into flames of fire; for the sake of Isaac who was bound upon the wood and the fire; for the sake of Jacob who wrestled with a prince of fire; for the sake of the hosts Thou didst lead by cloud and flash of fire; for the sake of Moses who was received on high and exalted as the angels of fire; for the sake of Aaron Thy representative who was amid the angels of fire; for the sake of the gift of Thy commands given from out the fire; for the sake of the tabernacle canopied beneath curtains and a cloud of fire; for the sake of the fair mountain whereon Thou didst descend in fire; for the sake of the beloved habitation which Thou didst love more than the heavens of fire; for the sake of Moses who abode in prayer until the sinking of the fire; for the sake of Aaron who with fiery censer allayed Thy displeasure with fire; for the sake

לִמְעַן מְקַנָּא קַנְיָה גְדוּלָּה בָּאֵשׁ: לִמְעַן נָף יָדוֹ וַיִּרְדּוּ
 אֲבָנֵי אֵשׁ: לִמְעַן שֵׁם טָלָה חֶלֶב כְּלִיל אֵשׁ: לִמְעַן עֲמַד
 בִּנְיָן וְנִתְרַצָּה בָּאֵשׁ: לִמְעַן פֶּלֶל בַּעֲזָרָה וַיִּרְדָּה הָאֵשׁ:
 לִמְעַן צִיר עָלָה וְנִתְעַלָּה בִּרְכָב וְסוּסֵי אֵשׁ: לִמְעַן
 קְדוּשִׁים מְשֻׁלָּכִים בָּאֵשׁ: לִמְעַן רַבּוֹ רַבּוֹן חַי וְנִהְרִי אֵשׁ:
 לִמְעַן שְׂמֻמּוֹת עִירָךְ הַשְּׂרוּפָה בָּאֵשׁ. הוֹשַׁע נָא: לִמְעַן
 תּוֹלְדוֹת אֱלֹפִי יְהוּדָה תָּשִׁים כְּכִיּוֹר אֵשׁ. הוֹשַׁע נָא:
 אֲנִי וְהוּ הוֹשִׁיעָה נָא:

כְּהוֹשַׁעְתָּ אֱלִים בְּלוֹר עַמּוּךְ. בְּצִאתְךָ לִישַׁע עַמּוּךְ.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים. דְּרוּשִׁים לִישַׁע אֱלֹהִים.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ הַמּוֹן צְבָאוֹת. וַעֲמֹם מִלְּאֲכֵי צְבָאוֹת.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ זָכִים מִבֵּית עֲבָדִים. חֲנוּן בְּיָדָם מִעֲבָדִים.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ טְבוּעִים בְּצוֹל גִּנְרִים. יִקְרָךְ עַמִּם מִעֲבָרִים.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ בְּנָה מְשׁוֹרֶרֶת וַיֹּשַׁע. לְגוֹחָה מְצִינָת וַיֹּשַׁע.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ מֵאֵמֶר וְהוֹצֵאתִי אֶתְכֶם. נִקּוֹב וְהוֹצֵאתִי אֶתְכֶם.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבֵּחַ. עוֹמְסֵי עֲרֵבָה לְהַקִּיר מִזְבֵּחַ.
 בְּנִי הוֹשַׁע נָא: כְּהוֹשַׁעְתָּ פְּלִאי אֲרוֹן כְּהֶפְשַׁע. צֹעֵר פְּלִשְׁת בְּחֶרֶן אָף וַיֹּשַׁע.
 בְּנִי הוֹשַׁע נָא:

of Phineas who burned with a jealousy great as fire; for the sake of Joshua who waved his hand and there fell stones of fire; for the sake of Samuel who placed upon the altar a suckling lamb, an offering consumed by fire; for the sake of David who stood on the threshing-floor and won grace by his offerings on fire; for the sake of Solomon who interceded in the Temple-court till there descended fire; for the sake of Elijah who rose and was received aloft with chariot and horses of fire; for the sake of Hananiah, Mishael and Azariah who were cast into the furnace of fire; for the sake of Daniel who beheld many myriads of ministering angels and streams of fire; for the sake of the desolations of Thy city, burnt with fire;—O do Thou save us. Save us for the sake of the generations of Judah's princes whom Thou wilt purify as a refining furnace of fire.

O, Eternal, we beseech Thee, save us now.

Savior of mighty ones that dwelt with Thee
In Lud, the land whence Thou didst set them free;

So save Thou us!

As Thou didst save together God and nation,
The people singled out for God's salvation;

So save Thou us!

The hosts of Thy redeemed, with manifold
Angelic hosts were saved by Thee of old.

So save Thou us!

From bondage grim Thy power brought forth the pure,
Thou, Gracious One, didst all their grief endure!

So save Thou us!

They passed between the deep divided sea;
And with them for their guide, the light from Thee.

So save Thou us!

"He saved": Thy stock with joyful singing told;
Then saved was He, who gave them birth of old.

So save Thou us!

"And I will bring you out," the mandate said:
"And I went out with you," the mystics read.

So save Thou us!

Thy sons with circling step, (their guardian Thou!)
Around Thine altar bore the willow bough.

So save Thou us!

Thine Ark was won by marvels from the foe,
Philistia, sinful, by Thy wrath laid low.

So save Thou us!

כְּהוֹשַׁעְתָּ קְהִלּוֹת בְּבִלָּה שְׁלַחְתָּ. רְחוּם לְמַעַנָם שְׁלַחְתָּ.

כֵּן הוֹשַׁע נָא:

כְּהוֹשַׁעְתָּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב. תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֱהִלִּי יַעֲקֹב.

וְהוֹשִׁיעָה נָא:

אֲנִי וְהוּא הוֹשִׁיעָה נָא:

תִּתְּנֵנוּ לָשֵׁם וּלְתִהְיֶה. תָּשִׁיבֵנוּ אֶל-הַחֵבֶל וְאֶל-הַנֶּחֱלָה.
תְּרוֹמַמְנוּ לְמַעַלָּה לְמַעַלָּה. תְּקוּמַמְנוּ לְכָרֶם סִגְלָה. תַּצִּיבֵנוּ כַּעַץ
עַל פְּלִי מִים שְׁתוּלָה. תַּפְדְּנוּ מִכְּלִינֵנֶע וּמִחֶלָּה. תַּעֲטְרֵנוּ בְּאַהֲבָה
כְּלוּלָה. תַּשְׁמַחְנוּ בְּבֵית הַתְּפִלָּה. תִּנְהַלְנוּ עַל-מִי מְנוּחוֹת סָלָה.
תִּמְלֹאנוּ חֶכְמָה וְשִׂכְלָה. תִּלְבִּישְׁנוּ עוֹ וְגִדְלָה. תִּכְתִּירֵנוּ בְּכֶתֶר
כְּלוּלָה. תִּישָׁרְנוּ בְּאַרְח סְלוּלָה. תִּטְעֵנוּ בִּישָׁר מִסְלָה. תִּחַנְּנוּ
בִּרְחִמִּים וּבְחֶמֶלָה. תִּזְכִּירֵנוּ בְּמִי זֹאת עוֹלָה. תוֹשִׁיעֵנוּ בְּיָדָךְ
הַגְדוּלָה. תַּהַדְרֵנוּ בְּזִיו הַמְּלָה. תִּדְבִּיקֵנוּ בְּאֶזְרוֹת חֶתְלָה. תַּגִּיעֵנוּ
לְקֶץ הַגְּאֻלָּה. תִּבְיָאנוּ לְבֵיתְךָ בְּרִנָּה וְצִהְלָה. תִּאֲדַרְנוּ בְּיִשְׁע
וְגִילָה. תִּאֲמַצְנוּ בְּרִנָּח וְהַצִּלָּה. תִּלַּבְּבֵנוּ בְּבִנְיָן עִירָךְ בְּבִתְחִלָּה.
תַּעֲלֵנוּ עַל כָּל-אִוֶּם לְתִהְיֶה. תִּזְכִּירֵנוּ בְּשִׁשּׁוֹן וְגִילָה. תִּרְבִּיצְנוּ
בְּמִרְעָה שָׁמֶן לְהַצִּהִילָה. הוֹשַׁע נָא. תַּחֲזֹקֵנוּ אֱלֹהֵי יַעֲקֹב סָלָה.
הוֹשַׁע נָא:

אֲנֵנִי הוֹשִׁיעָה נָא:

אֲנֵנִי אֲזוּן חֵין תֵּאבִי יִשְׁעֶךָ. בְּעַרְבִי נָחַל לְשַׁעֲשַׁעֲךָ.

וְהוֹשִׁיעָה נָא:

אֲנֵנִי גֵאוֹל כִּנֹּת נִטְעֶךָ. דְּיוֹמָה בְּטֹאטְאֶךָ.

וְהוֹשִׁיעָה נָא:

אֲנֵנִי הִבַּט לְבָרִית טִבְעֶךָ. וּמִחֲשַׁבֵּי אֶרֶץ בְּהִטְבִּיעֶךָ.

וְהוֹשִׁיעָה נָא:

And **with** Thy banished throngs to Babylon
Journeyed in love Thy presence, Gracious One!

So save Thou us!

Helper of Jacob's captive tribes of yore,
Return, and Jacob's exiled tents restore,

And save Thou us!

O Eternal, we beseech Thee, save us now.

Restore us to a position of honor and praise. Bring us back unto our lot and inheritance, and exalt us higher and higher. Establish us as Thy chosen vineyard and make us as a tree planted by streams of water. Redeem us from all plague and disease, and crown us with perfect love. Gladden us in our house of prayer, and lead us by still waters. Fill us with wisdom and discernment; clothe us with strength and greatness; adorn us with the diadem of perfection. Lead us forward on the way of righteousness and guide us upon the straight path of equity. Grant us Thy mercy and compassion. May it be said of us again, "Who is this that goeth up?" Save us with Thy mighty hand. Adorn us with the radiance of a victorious host. Cause us to cleave close to Thee. Bring us near to the time of redemption. Lead us to Thy house with song and gladness. Glorify us with salvation and joy. Bless us with ample substance and deliverance. Hearten us with the rebuilding of Thy city to its former glory. Exalt us so that we may merit respect everywhere. May we be remembered for gladness and rejoicing. Cause us to lie down in a fertile valley, bright with Thy splendor, and do Thou save us. Fortify us, O God of Jacob, and do Thou save us.

O save, we beseech Thee.

I beseech Thee, give ear to their cry that implore Thee to save,
That seek to give joy unto Thee with the willows that wave —

O save!

I beseech Thee, deliver the stock Thou hast planted, and say
On the day when Thou sweepst the remnant of nations away:

"I will save."

I beseech Thee to look to the covenant sealed at our birth,
When Thou castest men down to the darkness under the earth,
And save.

אָנא זכר־לנו אָב יִדְעָךְ. חסדֶךָ לָמוּ בְּהוֹדִיעָךְ.

וְהוֹשִׁיעָה נָא:

אָנא טְהוּרֵי לֵב בְּהַפְּלִיאָךְ. יוֹדַע כִּי הוּא פִּלְאָךְ.

וְהוֹשִׁיעָה נָא:

אָנא כַּבִּיר כֹּחַ תְּהַלֵּנוּ יִשְׁעָךְ. לֹאבוֹתִינוּ כְּהַשְׁבָּעָךְ.

וְהוֹשִׁיעָה נָא:

אָנא מִלֹּא מִשְׁאָלוֹת עִם מִשְׁוָעָךְ. נַעֲקֹד כָּמוֹ בְּהַר מוֹר שׁוֹעָךְ.

וְהוֹשִׁיעָה נָא:

אָנא סוֹב אֲשֶׁלִי נִטְעָךְ. עֲרִיצִים בְּהִנְיָעָךְ.

וְהוֹשִׁיעָה נָא:

אָנא פֶּתַח לָנוּ אוֹצְרוֹת רַבְּעָךְ. צִיָּה מִהֶם בְּהַרְבֵּיעָךְ.

וְהוֹשִׁיעָה נָא:

אָנא קוֹרְאִיךְ אֶרֶץ בְּרוּעָעָךְ. רָעָה כְּטוֹב מִרְעָךְ.

וְהוֹשִׁיעָה נָא:

אָנא שְׁעָרֶיךָ תַּעֲל מִמְּשׁוֹאָךְ. תֵּל תִּלְפִּיּוֹת בְּהַשִּׂיאָךְ.

וְהוֹשִׁיעָה נָא:

אָנא אֵל נָא הוֹשַׁע נָא וְהוֹשִׁיעָה נָא.

אֵל נָא תַעֲיִנו כֶּשֶׁה אוֹבֶד. שְׁמֵנוּ מִסִּפְרָךְ אֵל תֹּאבֶד.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא:

אֵל נָא רָעָה אֶת־צֶאן הַהֲרֵגָה. קִצּוּפָה וְעֲלִיף הַרוּגָה.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא:

אֵל נָא צֹאנְךָ וְצֹאן מִרְעִיתְךָ. פַּעֲלָתְךָ וְרַעֲיָתְךָ.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא:

אֵל נָא עֲנִי הַצֹּאן. שִׁיחִם עֲנָה בְּעַת רְצוֹן.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא:

אֵל נָא נוֹשָׂאִים לָךְ עֵין. מִתְקוּמָמִיד יְהִיו כְּאֵין.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא:

I beseech Thee, remember the father who knew Thee alone,
When we say, "To his children to-day make Thy kindnesses known";
Then save.

I beseech Thee, O worker of wonders for hearts without stain,
Be it known that herein is the wonder of Thee — that again
Thou wilt save.

I beseech Thee, O honored in strength, give salvation to us,
For in ages of yore Thou didst swear to our forefathers thus:
"I will save."

I beseech Thee, fulfil their desire that do call Thee in woe,
That are bound as Thy suppliant was on the mountain, when lo!
Thou didst save.

I beseech Thee, the trees of Thy planting! — give shelter to these;
When uprooting the mighty — Almighty, remember Thy trees,
And save.

I beseech Thee, throw open Thy treasures of rain; let us see
The good of the land that is thirsting for showers from Thee,
And save.

I beseech Thee, give friendship to those who have called Thee; and
feed
With the goodness and fat of Thy pasture their hunger and need,
And save.

I beseech Thee, O lift up Thy gates from their desolate fall,
O lift up that ruinous heap for Thy people that call,
O save!"

O God, we beseech Thee, save! O save!

O God! like sheep we all have gone astray;
From out Thy book wipe not our name away. Save! O save!
O God! sustain the sheep for slaughter; — see
These dealt with wrathfully and slain for Thee. Save! O save!
O God! Thy sheep! the sheep whom Thou didst tend
In pasture; Thy creation and Thy friend. Save! O save!
O God! the poor among the sheep! Give heed;
Answer in time of favor to their need. Save! O save!
O God! they lift their eyes to Thee, long sought;
Let those who rise against Thee count as naught. Save! O save!

אל נא למנסכי לך מים. בממעני הישועה ישאבון מים.
הושע נא והושיעה נא:

אל נא יעלו לציון מושיעים. טפולים בך ובשמן נושעים.
הושע נא והושיעה נא:

אל נא חמוץ בגדים. ועוס לנער כלבוגדים.
הושע נא והושיעה נא:

אל נא ונכור תנכור. הנכורים בלחך ונכור.
הושע נא והושיעה נא:

אל נא דורשיך בענפי ערבבות. נעים שעה מערבבות.
הושע נא והושיעה נא:

אל נא בדרך בעטור שנה. אמרי בפלולי שעה נא.
הושע נא והושיעה נא:

אנא אל נא הושע נא והושיעה נא אבינו אלה:

למען תמים בדורותיו. הנמלט ברב צדקותיו. מאל משטף בבוא
מבול מים. לאם אני חומה.

הושע נא והושיעה נא אבינו אלה:

למען שלם בכל מעשים. המנסה בעשרה נסים. בשר מלאכים
נם יקחנא מעט מים. לברה בחמה.

הושע נא והושיעה נא אבינו אלה:

למען רך ויחיד נחנט למאה. ועק איה תשה לעולה. בשרוהו
עבדיו מצאנו מים. לגולה וסורה.

הושע נא והושיעה נא אבינו אלה:

למען קדם שאת ברכה. הנשטם ולשמן הקה. מיחס במקלות
בשקתות המים. לדמתה לתמר.

הושע נא והושיעה נא אבינו אלה:

O God! they pour out water, worshipping —
Let them be drawing from salvation's spring. Save! O save!
O God! to Zion saviors send at length,
Endowed of Thee, and saved by Thy name's strength. Save! O save!
O God! in garb of vengeance clad about,
In mighty wrath cast all deceivers out. Save! O save!
O God! and Thou wilt surely not forget
Her, by love-tokens bought, that hopeth yet. Save! O save!
O God! they seeking Thee with willow bough,
Regard their crying from Thine heaven now. Save! O save!
O God! as with a crown bless Thou the year;
Yea, Lord, my singing, I beseech Thee, hear. Save! O save!

I beseech Thee, O God, save! O save, I beseech Thee.
Thou art our Father.

For him who was a perfect man 'mid all.
Who once was saved through goodness at Thy call,
Redeemed from overflowing floods of water —
Save her who standeth steadfast as a wall,
Save her, our Father.

For one unblemished in his works and ways
Though tried tenfold who, lifting up his gaze,
Saw angel forms, and ran to give them water —
Save her that shineth as the sunlight's rays,
Save her, our Father.

For that loved son who asked his aged sire,
"Where is the lamb for offering made by fire?"
For him who heard the tidings, "Here is water" —
Save her that wandereth in exile dire,
Save her, our Father.

For his sake who before his brother came
To take his blessing — hoping in Thy name;
For him whose flocks increased by troughs of water —
Save her that was a palm-tree in her fame,
Save her, our Father.

לִמְעַן צָדֵק הָיִית לָךְ לִכְהֹן. בְּחֶתֶן פֶּאֶר יִכְהֹן. מְנַסָּה בְּמַסָּה בְּמִי
מְרִיבֵת מַיִם. לָהֶר הַטּוֹב.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן פֶּאֶר הָיִית גְּבִיר לְאַחִיו. יְהוּדָה אֲשֶׁר גִּבֹּר בְּאַחִיו. מִסְפֵּר
רִבַּע מִדְּלִי יוֹל מַיִם. לֹא לָנוּ בִּי־אֵם לְמַעַנְךָ.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן עָנוּ מְכַל וְנֶאֱמָן. אֲשֶׁר בְּצִדְקוֹ כָּל־כֵּל הָמָן. מְשׁוּךְ לְגֹאֲלֵי
וּמְשׁוּי מַמַּיִם. לְזֹאת הַנִּשְׁקָפָה.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן שְׁמַחַתוֹ בְּמַלְאֲכֵי מְרוֹמַיִם. הַלּוֹבֵשׁ אוֹרִים וְתַמַּיִם. מְצֹנָה
לְבֹא בְּמִקְדָּשׁ בְּקִדּוּשׁ יְדִים וְרִגְלִים וּרְחִיצַת מַיִם. לְחֹלֶת
אֲהָבָה.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן נִבְיָאָה מְחֹלֶת מַחְנִים. לְכַמְהִי לֵב הוֹשְׁמָה עֵינַיִם. לְרִנְגָּלָה
רָצָה עֲלוֹת וְרָדַת בְּאֶר מַיִם. לְטַבּוֹ אֶהְלִיו.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן מְשֻׁרֶת לֹא מֵשׁ מֵאֶהֱל. וְרוּחַ הַקֹּדֶשׁ עָלֶיו אֶהֱל. בְּעֶבְרוֹ
בִּיָּרְדֵן נִכְרְתוּ הַמַּיִם. לְיָפָה וּבְרָה.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן לְמַד רֹאוֹת לְטוֹבָה אוֹת. זַעַק אִיָּה נִפְלְאוֹת. מְצָה טַל מְנָה
מִלֵּא הַסֶּפֶל מַיִם. לְכַלֵּת לְבָנוֹן.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן בְּלוּלֵי עֲשׂוֹת מְלַחֲמֶתְךָ. אֲשֶׁר בְּיָדָם תִּתֶּה יְשׁוּעָתְךָ. צְרוּפֵי
מְגוּי בְּלִקְקָם בְּיָדָם מַיִם. לְלֹא בְּגָדוֹ בָּךְ.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:
לִמְעַן יְחִיד צוֹרְרִים דָּשׁ. אֲשֶׁר מִרְחָם לְנִזִּיר הַקֹּדֶשׁ. מִמִּכְתָּשׁ
לְחֵי הַבְּקָעָה לֹא מַיִם. לִמְעַן שֵׁם קֹדֶשְׁךָ.

הוֹשַׁע נָא וְהוֹשִׁיעָה נָא אֲבִינוּ אֲמָתָה:

For him who meet to serve Thee Thou didst deem,
Apparelled as a bridegroom doth beseem;

At Massah tried, at Meribah's sad water —
O save that goodly mountain of our dream,
Save her, our Father.

For him above his brethren set to shine: —
Yet we be but a fourth of Judah's line —

Whereof 'tis said "His buckets flowed with water" —
So save not, Lord, for our sake, but for Thine,
Save now, our Father.

For one more meek than all men and more true,
Whose merit brought down manna on the dew,

Chosen redeemer, drawn from out the water —
Save her that ever looketh forth anew,
Save her, our Father.

For one who was as angels are above,
Who, meetly clad, did in Thy precincts move

In holiness, all purified with water —
Save her, O Lord, her that is sick with love,
Save her, our Father.

For that glad prophetess who danced before
The camp, to them whose heart was sad and sore,

For whom there rose and sank a well of water —
Save them that dwelt in goodly tents of yore
Save them, our Father.

For him who in the tent was fain to stay,
On whom the spirit shone, who went his way

O'er Jordan, and Thou didst divide the water —
Save her, the beautiful and pure as day,
Save her, our Father.

For his sake who besought a sign, who cried
"Where be Thy wonders?" and at morning-tide

Wringed dew from out the fleece, a bowl of water —
Save her who was in Lebanon a bride,
Save her, our Father.

For those of old who went Thy wars to fight
Whole-hearted, in their hands Thy saving might;

Chosen when gathering in their palms the water —
Save them for ever faithful in Thy sight,
Save them, our Father.

For him, that only son, who crushed the foe,
Sacred from birth, a Nazarite to grow,

For whom from out a jaw-bone gushed forth water —
Save! even for Thine holy name save now!
Save us, our Father.

למען טוב ה' ונדר. מעקשות לב עדה חדל. בשוב עם מחמא
צו שאב-מים. לנאנה פירושלים.

הושע נא והושיעה נא אבינו אמה:
למען חיד מכרבר בשיר. המלמד תורה בקל-כלי שיר. מנסף
לפניך כתאב שתות מים. לשמו כך סברם.

הושע נא והושיעה נא אבינו אמה:
למען וך עליה בסערה. המקנא ומשיב עברה. לפלולו ירדה
אש ולחכה עפר ומים. לעיניה ברכות.

הושע נא והושיעה נא אבינו אמה:
למען ושרת באמת לרבו. פיישנים ברוחו נאצל בו. בקחתו
מננו נחמלאו גבים מים. לפצו מי כמכה.

הושע נא והושיעה נא אבינו אמה:
למען הרהר עשות רצונך. המכריו תשובה לצאנך. אז בבוא
מחרף סתם עינות מים: לציון מכלל יפי.

הושע נא והושיעה נא אבינו אמה:
למען דרשוך בתוך הגולה. וסודך למו נגלה. בלי להתנאל
דרשו ורעונים ומים. לקוראך בצר.

הושע נא והושיעה נא אבינו אמה:
למען גמר חקמה ובינה. סופר מהיר מפלש אמנה. מחבקמו
אמרים המשולים ברחבי מים. לרבתי עם.

הושע נא והושיעה נא אבינו אמה:
למען באי לך היום בקל-לב. שופכים לך שיח בלא לב ולב.
שואלים ממך עז מטרות מים. לשוררו בים.

הושע נא והושיעה נא אבינו אמה:
למען אומרי יגדל שמך. והם נחלתך ועמך. צמאים לישעך
בארץ עיפה למים. לתרת למו מנוחה.

הושע נא והושיעה נא אבינו אמה:

For his sake who in favor yet grew on

When through their sinfulness the throngs had gone;

Who, turning men from sin, spake: "Now draw water" —

Save her more fair than Zion when she shone,

Save her, our Father.

For his sake who did play and dance and sing,

Who taught the Law with sound of pipe and string,

Who, thirsting sore, poured out to Thee the water —

Save those who trust salvation Thou wilt bring,

Save them, our Father.

For his sake whom a whirlwind once did bear

To heav'n, whose zeal turned back Thy wrath, whose prayer

Drew fire from heav'n, which licked up dust and water —

Save her, O God, whose eyes are fountains fair,

Save her, our Father.

For him who served his lord in deed and thought,

On whom twofold the spirit fell; who sought

A minstrel ere the ditches filled with water —

Save them that sang: "Lord, who such deeds hath wrought?"

Save them, our Father.

For his sake, swift to do the word from Thee,

Who bid Thy sheep repent, and set them free

From the blasphemer, staying founts of water —

Save Zion, beautiful and fair to see,

Save her, our Father.

For those who sought in exile for Thy face,

Who knew Thy secret, who to gather grace

And shun defilement, ate but pulse and water —

Save them that call Thee, grieving from their place,

Save them, our Father.

For one who witnessed wisdom's light arise,

The ready scribe of yore, who made us wise

With outspread truth like spaces wide of water —

O save that once full city, when she cries

Save us, our Father.

For their sake who with all their soul this day

Have come to pour their heart out and to pray,

Begging from Thee Thy rains of mighty water —

Save them who sang to Thee upon their way,

Save them, our Father.

For their sake who have said: "Thy name be blest,"

Thine heritage, the sons of Thy behest,

Longing for Thee like land that faints for water —

Save them for whom so long Thou seekest rest,

Save them, our Father.

Reader and Congregation

הושע נא אל נא. אָנא הוֹשִׁיעָה נא:

The Lulav and Ethrog are laid aside and the willow twigs are taken.

הושע נא. סֶלַח נא. וְהַצְלִיחָה נא. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה אַמּוֹנִים שׁוֹפְכִים לָךְ לֵב בָּמִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן בָּא בָּאֵשׁ וּבָמִים. וְהַצְלִיחָה נא:

גִּזְרֵי וָנֶם יִקְחֶנָּה מַעֲטָמִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה דְגָלִים גִּזְרֵי מִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן הַנֶּעֱקָד בְּשַׁעַר הַשָּׁמַיִם. וְהַצְלִיחָה נא:

וְשָׁב וְחָפַר בְּאֵרוֹת מִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה זָכִים חֹנִים עַל־יָמִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן תִּלָּק מִפֶּסַל מַקְלוֹת בְּשִׁקְתוֹת הַמִּים. וְהַצְלִיחָה נא:

טָעַן וְגַל אָכֵן מִבָּאָר מִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה יְדִידִים נֹחֲלֵי דַת מְשׁוֹלַת מִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן כָּרוּ בְּמִשְׁעָנוֹתָם מִים. וְהַצְלִיחָה נא:

לְהַכִּין לָמוֹ וּלְצִאֲצֵאֵימוֹ מִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה מִתְחַנְּנִים כְּבִישִׁמוֹן עַל־יָמִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן נֵאֱמָן בֵּית מִסְפִּיק לָעַם מִים. וְהַצְלִיחָה נא:

סֶלַע הָדָּ וַיִּזְוְבוּ מִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה עֹזִים עַל־יָמִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן פָּקַד בְּמִי מְרִיבַת מִים. וְהַצְלִיחָה נא:

צִמָּאִים לְהַשְׁקוֹת מִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

תַּעֲנֶה קְדוֹשִׁים מְנַסְכִּים לָךְ מִים. וְהוֹשִׁיעָה נא:

לַמֶּעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מִים. וְהַצְלִיחָה נא:

שָׁב וְנִסְדָּ לָךְ מִים. וְהוֹשִׁיעֵנוּ אֵל מַעֲנֵנוּ:

Reader and Congregation

O God, save, yea, save, we beseech Thee.

The Lulav and Ethrog are laid aside and the willow twigs are taken.

O save, O forgive, O send prosperity; yea, save us, God of our stronghold.

Give rain! Thy lieges pour their hearts as water,

O save us!

For Abram's sake who went through fire and water,

O speed us!

In courtesy he gave the angels water.

O save us, mighty God!

Give rain! For us to pass was cleft the water.

O save us!

For Isaac's sake on mountain bound for slaughter,

O speed us!

He turned and digged his people wells of water.

O save us, mighty God!

Give rain! We are the pure who camped by water.

O save us!

For Jacob's sake who set the rods in water,

O speed us!

He strained and rolled the stone from off the water.

O save us, mighty God!

Give rain! Blest heirs to Torah's quickening water,

O save us!

Because of those who digged with staves for water,

O speed us!

To win for them and for their offspring water.

O save us, mighty God!

Give rain! To-day as then we cry for water.

O save us!

For Moses' sake who found his people water,

O speed us!

He smote the rock and lo! out gushed the water.

O save us, mighty God!

Give rain! Our sires sang round the well of water.

O save us!

Because of Moses at Meribah's water,

O speed us!

At Thy command he gave the thirsting water.

O save us, mighty God!

Give rain! Thy holy servants poured Thee water.

O save us!

For Thy chief minstrel's sake who longed for water,

O speed us!

Yet turned and made libation with the water,

O save us, mighty God!

תענה שואלים ברבוע אשלי מים. והושיעה נא:
 למען תל תלפיות בית מוצא מים. והצליחה נא:
 תפתח ארץ ומרעיה שמים. והושיענו אל מעגנו:

Reader and Congregation

רְחֹם־נָא קֹהֵל עֲדַת יִשְׂרָאֵל. סֶלַח וּמַחֵל עֲוֹנֵינוּ.
 והושיענו אלהי ישענו:

אֲנִי מַעֲנִי עֲבָדִים אֱלֹהֵי אֲדוֹנִים. בָּאנוּ לְפָנֶיךָ גְּדוּזִים.
 והושיענו אלהי ישענו:
 נִאֲחָה אֲדֹנֵי הָאֲדָנִים. נִתְגַּדְּרוּ בָנוּ מִדָּנִים. דְּשׁוּנוּ וּבָעֲלוּנוּ זוּלָתְךָ
 אֲדָנִים. והושיענו אלהי ישענו:
 הֵן גִּשְׁנוּ הַיּוֹם בְּמַחֲנוּן. עֲדִיךָ רַחוּם וְחַנוּן. וְסַפְּרָנוּ נִפְלְאוֹתֶיךָ
 בְּשָׁנוֹן. והושיענו אלהי ישענו:

וְבַת חֶלֶב וּדְבַשׁ. נָא אֱלֹהֵי־יִבֶּשׁ. חֲשֵׁרֶת מִים בְּאֶבֶה תִּחְבֹּשׁ.
 והושיענו אלהי ישענו:
 טַעֲנוּ בְשִׁמְנָה. בִּיד שִׁבְעָה וּשְׁמָנָה. יֵשֶׁר צְדִיק אֵל אֱמוּנָה.

וְהושיענו אלהי ישענו:
 כִּבְרַת בְּרִית לְאָרֶץ. עַד כָּל־יְמֵי הָאָרֶץ. לְבִלְתִּי פָרֵץ־כֶּה פָּרֵץ.
 והושיענו אלהי ישענו:
 מִתַּחֲנִינִים עַל־יָמִים. בַּעֲרָבִים עַל־יְבֵלֵי מַיִם. נָא זָכוּר לָמוּ נִסּוּךְ
 הַמַּיִם. והושיענו אלהי ישענו:

שִׁיחִים בְּדֶרֶךְ מַטְעָתָם. עוֹמְסִים בְּשׁוֹעָתָם. עֲנֵם בְּקוֹל פְּגִיעָתָם.
 והושיענו אלהי ישענו:
 פַּעַל יְשׁוּעוֹת. פְּנֵה לְפָלוֹלִם שְׁעוֹת. צִדְקָם אֵל לְמוֹשְׁעוֹת.

וְהושיענו אלהי ישענו:
 קוֹל רִנָּה מִשֶּׁע. תִּפְתַּח אֶרֶץ וַיִּפְרוּ יֵשַׁע. רַב לְהוֹשִׁיעַ וְלֹא חֶפֶץ
 רָשָׁע. והושיענו אלהי ישענו:

Give rain! Four plants we wave that love the water, *O save us!*
 For Zion's sake, the home of living water, *O speed us!*
 The parched earth open to the heavens' water,
O save us, mighty God!

Reader and Congregation

O pity Jeshurun's hosts, I pray to Thee;
 Forgive them, pardon their iniquity.
 O God of our salvation, save Thou us!

As slaves, with eyes beseeching, seek their lord,
 We came before Thee stricken, and implored:
 O God of our salvation, save Thou us!

Triumphant Lord of lords, to Thee we pray;
 Strife like a whirlwind scattered us, and we
 Thy sons lay crushed beneath the tyrant's sway.

O God of our salvation, save Thou us!
 Behold! with supplication how we throng —
 O Lord of grace and mercy, — unto Thee;
 Thy wondrous deeds, our never-ceasing song.

O God of our salvation, save Thou us!
 "Flowing with milk and honey": this Thy land
 Spare Thou from drought. O stay her tears of woe;
 Bind up her torrents with Thy healing hand.

O God of our salvation, save Thou us!
 Plant us, we pray, upon a fruitful sod;
 Send as of old defenders from the foe,
 Thou just and righteous One! Thou faithful God!

O God of our salvation, save Thou us!
 Recall Thy covenant with the earth of yore,
 Thy sign, that while the earth doth yet abide,
 Thine anger break and rend it nevermore.

O God of our salvation, save Thou us!
 The while for water we entreat Thee now,
 Athirst as willows by the waterside,
 The pouring forth of old, remember Thou!

O God of our salvation, save Thou us!
 These bearing boughs held upward in the way
 They sprout from earth; these burdened by their plea,
 O answer, when in sudden need they pray.

O God of our salvation, save Thou us!
 Thou Worker of deliverance, alone!
 Turn to them, hear the words that mount to Thee;
 God of salvation, justify Thine own.

O God of our salvation, save Thou us!
 List to the surging voices of Thy throng,
 Open the earth, let help spring forth, O Thou
 Delighting not in evil; Savior strong!

O God of our salvation, save Thou us!

שַׁעֲרֵי שָׁמַיִם פָּתַח. וְאוֹצְרֵךְ הַטּוֹב לָנוּ תַּפְתַּח. תוֹשִׁיעֵנו
וְרִיב אֵל תַּמְתַּח. וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

Reader and Congregation

קול מבשר מבשר ואומר:

אָמֵן יִשְׁעֶךָ בָּא. קול דודי הנה זה בא.
בָּא בְּרַבּוּת בְּתִים. לַעֲמֹד עַל־הַר הַזֵּיתִים.
נִשְׁתָּה בְּשׁוּפָר לַתְּקֵעַ. תַּחֲתִּיו הַר יִבְקַע.
דָּפַק וְהִצִּיץ וְנָרַח. וּמִשְׁחֵי הַהָר מִמְּזֶרַח.
הַקִּים מְלֹאֵל נֶאֱמַר. וּבָא הוּא וְכָל־קְדוּשָׁיו עִמּוֹ.
וְלָכָל־בָּאֵי הָעוֹלָם. בַּת קוֹל יִשְׁמַע בְּעוֹלָם.
נִרְעַ עַמּוּסִי רַחֲמוֹ. נוֹלָדוּ בְּיָלֵד מִמַּעַי אֲמוֹ.
חָלָה וְיִלְדָה מִי זֹאת. מִי־יִשְׁמַע בְּזֹאת.
טָהוֹר פָּעַל כָּל־אֱלֹהֵי. מִי רָאָה בְּאֵלָה.
יֵשַׁע וְזִמְן הוֹסֵד. הַיּוֹסֵל אֶרֶץ בְּיוֹם אֶחָד.
בְּבִיר רוֹם וְתַחַת. אִם־יִנָּלֵד גּוֹי פַּעַם אֶחָת.
לַעֲת יִגָּאֵל עִמּוֹ נְאוֹר. וְהָיָה לַעֲת־עֶרֶב יְהִי־אוֹר.
מוֹשִׁיעִים יַעֲלוּ לְהַר צִיּוֹן. בִּי־חָלָה גַּם יִלְדָה צִיּוֹן.
נִשְׁמַע בְּכָל־גְּבוּלָהּ. הַרְחִיבִי מְקוֹם אֹהֶלְךָ.
שִׁמִּי עַד דְּמִשְׁק מִשְׁכְּנוֹתֶיךָ. מִבְּלִי בְּגִיד וּבְנוֹתֶיךָ.
עָלְוִי חִבְּצָלַת הַשָּׁרוֹן. בִּי קָמוּ יִשְׁנֵי חִבְרוֹן.
פָּנְאוּ־לִי וְהִנָּשְׁעוּ. הַיּוֹם אִם־בְּקוֹלִי תִשְׁמָעוּ.
צָמַח אִישׁ צָמַח שָׁמוֹ. הוּא דוֹר בְּעֶצְמוֹ.
קוֹמוּ בְּפוּשֵׁי עָפָר. הִקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר.
רַבְתִּי עִם בְּהֵמָלִיכוֹ. מִגְדִּיל יְשׁוּעוֹת מִלְּכוֹ.

Open for us the gates of heav'n, we crave:
 Open for us Thy goodly treasure now;
 Ah! strife prolong not endlessly, but save!

O God of our salvation, save Thou us!

Reader and Congregation

A voice heralds, heralds and saith!

O hark to the herald of sure salvation, I hear my Beloved, his voice is nigh,

He comes with his myriads of hovering angels, on the Mount of Olives to stand and cry.

The herald comes — be the trumpet sounded, beneath his tread be the mountain cleft.

He knocks — at his radiant glance the hill-side shall half from the eastward be rent and reft.

Fulfilled is his ancient prophetic saying, the herald is come with saints around;

By all upon earth shall a still small voice to the uttermost islands be heard resound.

The seed he begot and the seed he reared hath been born as a child from its mother's womb.

But who then hath travailed and who brought forth, and a similar thing hath been told to whom?

The perfectly Pure hath achieved this marvel, what mortal hath seen such a wondrous way?

Salvation, Redemption in one united, the earth bringing forth in a single day!

Though He in the heights and the depths be potent, yet how can a nation at once be born?

The radiant One shall redeem His people, and then at the evening it shall be morn!

And up to Mount Zion shall march her saviors, for Zion hath travailed and bringeth forth,

A voice is proclaiming in all her borders, thy tent-place enlarge both to south and north,

Thy dwelling extend unto far Damascus, thy sons and thy daughters again to take,

Exult and be joyful, O rose of Sharon, beholding the sleepers of Hebron wake.

Return unto Me and be saved, O Israel, if only to-day ye would hear My voice!

A man hath sprung forth, and the Branch his name is — yea, David himself, 'tis King David, rejoice!

Up, up! in the dust lie no longer buried! ye dwellers in ashes awake and sing!

The desolate city shall rise imperial to hail as aforetime her ransomed King.

שם רשעים להאבד. גושה חסד למשיחו לָדוּד. מבשר ואומר:
חנה ישועות לעם עולם. לָדוּד ולָרְעו עֲדֵעוּלָם. מבשר ואומר:

Reader and Congregation three times

קול מבשר מבשר ואומר:

The willow twigs are struck three times

הושיעה את־עמך ובִּרְךָ אֶת־נַחֲלֶתְךָ וְרַעַם וְנִשְׂאֵם
עֲדֵה־עוֹלָם: וַיְהִי דְבַר־י אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יי
קֹרְבִים אֱלֹהֵי אֱלֹהֵינוּ יוֹמָם וְלַיְלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ
וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ: לִמְעַן יָדַעַת כָּל־
עַמִּי הָאָרֶץ כִּי יי הוּא הָאֱלֹהִים אֵין עוֹד:

יְהִי רָצוֹן מִלִּפְנֵיךָ יי אֱלֹהֵינוּ נֹאֲלֵהִי אֲבוֹתֵינוּ הַבּוֹחֵר בְּנְבִיאִים
טוֹבִים וּבְמַנְהִיגִים טוֹבִים שֶׁתִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ
וְהַקְפּוֹתֵנוּ וּזְכַר־לָנוּ זְכוֹת תְּמִימֶיךָ וְתִסִּיר הַעֲוֹנוֹת הַמַּפְסִיקוֹת
בִּינֵינוּ וּבִינֵיךָ וּתְאֻזֵּן שׁוֹעֲתָנוּ וְתַטִּיב לָנוּ בְּאַחֲרִיתָנוּ לִמְעַן בְּרִיתְךָ
אֲשֶׁר כָּרַת אֶת־אֲבוֹתֵינוּ. וְחַתְּמָנוּ בְּסֶפֶר חַיִּים טוֹבִים: אָנָּה מֶלֶךְ
מַלְכֵי הַמַּלְכִּים הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא יְהִי נָא חֲסִדְךָ
לְנַחֲמָנוּ. וְתַהַרְנוּ מִכָּל פְּשָׁעֵינוּ וּמִכָּל חַטָּאוֹתֵינוּ: הַבֵּט נָא עָלֵינוּ
מִמְּכוֹן שְׁבִתְךָ מִן הַשָּׁמַיִם וּמִשָּׁם תִּשְׁפִּיעַ לַעֲבָדֶיךָ הַמִּתְנַפְּלִים לִפְנֵיךָ
מִחִילָה שֶׁתֹּאדִיר יְמֵינוּ וְתַמְחֹל חֲטָאֵינוּ וְעוֹנוֹתֵינוּ וּפְשָׁעֵינוּ וְתַפְשׁוּט
יְמֵינוּ וְיָדֶיךָ לִקְבֹּל בְּתַשׁוּבָה שְׁלָמָה. וְאוֹצֵרְךָ הַטוֹב תַּפְתַּח
לְהַשְׁבִּיעַ מִים נָפֶשׁ שֶׁקָּקָה בָּמוֹ שְׁכָתוֹב. יַפְתַּח יי לְךָ אֶת־אוֹצְרוֹ
הַטוֹב אֶת־הַשָּׁמַיִם לַתַּת מִטְּר־אֲרָצְךָ בָּעֵתוֹ וּלְבִרְךָ אֶת כָּל־מַעֲשֵׂה
יָדֶיךָ. אָמֵן:

The Service is continued on page 156.

The name of the wicked shall God extinguish — He grants His anointed celestial grace.

Then make of our seed an eternal people, preserving forever King David's race.

Reader and Congregation three times.

A voice heralds, heralds and saith!

The willow twigs are struck three times, and though the leaves fall, nature will renew itself in the spring. So it is our confident hope that the stock of Israel will ever remain as the holy seed blessed by the Lord.

Save Thy people, and bless Thine inheritance; nourish and sustain them forever. And may my words of supplication before the Lord, be nigh unto the Lord our God, day and night, that He maintain the cause of His servant and the cause of His people Israel, as every day shall require; that all the people of the earth may know that the Lord is God; there is none else.

May it be Thy will, O Lord our God and God of our fathers, who choosest good prophets and their good teachings, to receive in mercy and favor our prayer and our processions. Remember unto us the merit of Thy sincere servants and remove the iniquities which separate us from Thee. Give ear to our cry and do well with us to the end of our days for the sake of Thy covenant which Thou didst make with our ancestors. Do Thou seal us in the book of happy life. We beseech Thee, supreme King of kings, great, mighty and revered God, that it be in Thy grace to comfort us and to purify us of all our transgressions and sins.

O look down upon us from Thy dwelling place on high and forgive Thy servant who now worships before Thee, so that Thou wilt prolong his days and pardon his sins, iniquities, and transgressions. Extend Thy right hand to receive him in perfect repentance, and open Thy good treasure to satisfy thirsting creatures, as it is written in Scripture: The Lord shall open unto thee His good treasure, the heaven, to give the rain unto your land in its season and to bless all the work of your hand. Amen.

The service is continued on page 156.

Reader

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא אל עליון. גומל חסדים טובים וקונה הכל. וזכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברוך אתה יי. מן אברהם: אתה גבור לעולם אדני מחיה מתים אתה רב להושיע.

אלהינו ואלהי אבותינו

זכור אב נמשך אחריו במים.

ברכתו כעץ שתול על-פליגי מים.

וגנתו הצלתו מאש וממים.

דרשתו בזרעו על-כל-מים:

בַּעֲבוּרוֹ אֵל תִּמְנַע מִים: Cong.

זכור הנולד בבשורת יקחנא מעט-מים.

ושחת להרו לשחטו לשפך דמו במים.

זהר גם הוא לשפך לב במים.

חפר ומצא בארות מים:

בַּצִּדְקוֹ חַן חֲשֵׁרַת מִים: Cong.

זכור טען מקלו ועבר ירדן מים.

יחד לב וגל אבן מפי באר מים.

בנאבק לו שר בלול מאש וממים.

לכן הבטחתו היות עמו באש ובמים:

בַּעֲבוּרוֹ אֵל תִּמְנַע מִים: Cong.

Reader

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name. O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham. Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

Our God and God of our fathers,
Remember one who followed Thee as to the sea
Flows water,
Thy blessed son, like tree well set where rivers met
Of water.
Where'er he moved, Thou wast his shield, in fire or field
Or water,
And heaven-proved, his seed he sowed, wherever flowed
A water.

For Abram's sake send water!

Remember one whose heralds three beneath the tree
Had water.
Whose sire was won to do Thy will, his blood to spill
Like water.
Himself as high in faith could soar, his heart to pour
Like water.
Where earth lay dry, he dug and found deep underground
The water.

For Isaac's sake send water!

Remember one, his staff who bore from Jordan's shore
O'er water,
And rolled the stone—his love to tell—from off the well
Of water,
And, wrestling hard, achieved to tire a prince of fire
And water.
Hence Thy regard him safe to bear through fire and air
And water.

For Jacob's sake send water!

זְכוֹר מְשׁוּי בְּתִבְתִּי זָמָא מִן הַמֵּיִם.

נָמוּ דְלָה דְלָה וְהִשְׁקָה צֶאֱן מֵיִם.

סְגוּלֵיךְ עֵת צָמְאוּ לְמֵיִם.

עַל הַסֵּלַע הָרָד וַיֵּצְאוּ מֵיִם:

Cong. בְּצִדְקוֹ חֵן חֲשֵׁרֶת מֵיִם:

זְכוֹר פְּקִיד שְׁתּוֹת טוֹבֵל חֲמֵשׁ טְבִילוֹת בְּמֵיִם.

צוּעָה וּמֶרְחִיץ בְּפִיו בְּקִדּוֹשׁ מֵיִם.

קוֹרָא וּמָזָה טְהוֹרֶת־מֵיִם.

רוּחַק מַעַם פָּחוּז בְּמֵיִם:

Cong. בַּעֲבוּרוֹ אֵל תִּמְנַע מֵיִם:

זְכוֹר שְׁנֵי עֶשֶׂר שְׁבָטִים שְׁהַעֲבַרְתָּ בְּגִזְרֶת מֵיִם.

שְׁהַמְתִּיקָתָ לָמוּ מְרִירוֹת מֵיִם.

תוֹלְדוֹתֶם נִשְׁפָּךְ דָּמָם עָלֶיךָ בְּמֵיִם.

תָּפֶן כִּי נִפְשָׁנוּ אֶפְפוּ מֵיִם:

Cong. בְּצִדְקָם חֵן חֲשֵׁרֶת מֵיִם:

שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Congregation

Reader

לְבָרְכָה וְלֹא לְקַלָּה.

לְחַיִּים וְלֹא לְמָוֶת.

לְשִׁבְעָה וְלֹא לְרִזּוּן:

The Service is continued with חיים מכלכל on page 147.

Remember one whose ark 'mid sedge was drawn from edge
 Of water,
 Thy shepherd son who could not sleep before his sheep
 Had water.
 And when Thy flock did likewise burn with thirst and yearn
 For water,
 He struck the rock, there gushed a rill, to give their fill
 Of water.

For Moses' sake send water!

Remember one, Thy Temple-priest, who hallowed feast
 With water.
 Atonement's sun declined to night with fivefold rite
 Of water.
 The Law was read, and then afresh he laved his flesh
 With water.
 Remote, in dread, he served his folk that swiftly broke
 Like water.

For Aaron's sake send water!

Remember last the tribes who fled across the bed
 Of water.
 Thy chosen caste for whom turned sweet the bitter sheet
 Of water.
 For Thee their race have ever shed their hearts' best red
 Like water.
 Without Thy face their spirits whirl as in a swirl
 Of water!

For Israel's sake send water!

For Thou art the Lord our God who causest the wind to
 blow and the rain to descend:

Reader

Congregation

For a blessing and not for a curse.

Amen.

For life and not for death.

Amen.

For plenty and not for famine.

Amen.

The Service is continued on page 147.

סדר ספירת העמר

The Omer is counted for forty-nine days, from the second night of Pesah until the night before Shavuot.

הַנִּי מְקִים מִצֻּת עֲשֵׂה שְׁלִסְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה. וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת-עֹמֶר הַתְּנוּפָה שִׁבְעַת שָׁבָתוֹת תְּמִימַת תְּהִינָה עַד מַחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

1. הַיּוֹם יוֹם אֶחָד לָעֹמֶר:
2. הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר:
3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר:
4. הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר:
5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר:
6. הַיּוֹם שֵׁשֶׁה יָמִים לָעֹמֶר:
7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר:
8. הַיּוֹם שְ�מוֹנֶה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לָעֹמֶר:
9. הַיּוֹם תְּשַׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר:
10. הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר:
11. הַיּוֹם אֶחָד עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעֹמֶר:
12. הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעֹמֶר:
13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁשֵׁה יָמִים לָעֹמֶר:
14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעֹמֶר:
15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַיּוֹם אֶחָד לָעֹמֶר:
16. הַיּוֹם שֵׁשֶׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:

COUNTING THE OMER

The Omer is counted for forty-nine days, from the second night of Passover until the night before Shavuot.

MEDITATION

Sovereign of the universe, as we count the days of the Omer, we recall the time when our people were established in the land of Israel. May this observance serve as another reminder of the need to reclaim the soil of the Holy Land so that it may again flow with milk and honey and provide a homeland for our scattered folk. May our love for Israel's land quicken our love for the Torah, Israel's heritage. As in the past, may Eretz Yisrael become the center of our spiritual life from which again shall come Thy word, O Lord, revealing Thy will to all men.

Lo, I am about to fulfill the precept of the Counting of the Omer, as it is written in the Torah: Ye shall count unto you from the morrow after the day of rest, from the day that ye brought an omer of grain as a wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days.

(Lev. 23:15)

Blessed art Thou, O Lord our God, Ruler of the universe who hast sanctified us by Thy precepts and hast enjoined upon us the Counting of the Omer.

This is the day of the Omer.

Specify the appropriate number of days.

17. היום שבִּבְּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:
18. היום שְׁמוֹנֶה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:
19. היום תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמֵשֶׁה יָמִים לְעֹמֶר:
20. היום עָשָׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשֵׁשֶׁה יָמִים לְעֹמֶר:
21. היום אֶחָד וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר:
22. היום שְׁנַיִם וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר:
23. היום שְׁלֹשָׁה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר:
24. היום אַרְבָּעָה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:
25. היום חֲמֵשֶׁה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:
26. היום שֵׁשֶׁה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמֵשֶׁה יָמִים לְעֹמֶר:
27. היום שִׁבְעָה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשֶׁה יָמִים לְעֹמֶר:
28. היום שְׁמוֹנֶה וְעָשָׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר:
29. היום תִּשְׁעָה וְעָשָׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר:
30. היום שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר:
31. היום אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:
32. היום שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:
33. היום שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמֵשֶׁה יָמִים לְעֹמֶר:
34. היום אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשֶׁה יָמִים לְעֹמֶר:

35. היום חמשה ושלשים יום שהם חמשה שבועות לעמר:
 36. היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעמר:
 37. היום שבعة ושלשים יום שהם חמשה שבועות ושני ימים לעמר:
 38. היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעמר:
 39. היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעמר:

40. היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעמר:
 41. היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעמר:
 42. היום שנים וארבעים יום שהם ששה שבועות לעמר:
 43. היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעמר:
 44. היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעמר:
 45. היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעמר:

46. היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעמר:
 47. היום שבعة וארבעים יום שהם ששה שבועות וחמשה ימים לעמר:
 48. היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעמר:

49. היום תשעה וארבעים יום שהם שבعة שבועות לעמר:

הרחמן הוא יחזיר עבודת בית המקדש למקומה: יהי רצון לפניך
 אלהינו ואלהי אבותינו שיבנה בית המקדש במהרה בימינו ותן
 חלקנו בתורתך: ושם נעבדך ביראה בימי עולם וכשנים קדמוניות:

סדר הקפות לשמחת תורה

HAKAFOT FOR SIMHAT TORAH

סדר הקפות לשמחת תורה

*Prior to the reading of the Torah, the following verses are chanted,
and repeated by the congregation.*

אתה הִרְאָתָ לְדַעַת. כִּי יי הוא האֱלֹהִים. אֵין עוֹד
מִלְבָּדוֹ:

לַעֲשֵׂה נִפְלְאוֹת וְנִדְלוֹת לְבָדוֹ. כִּי לְעוֹלָם חֲסִדוֹ:

אֵיךְ כָּמוֹךָ בָּאֱלֹהִים אֲדָנִי. וְאֵין כָּמֶעֱשִׂיךָ:

יְהִי כְבוֹד יי לְעוֹלָם. יִשְׁמַח יי בְּמַעֲשָׂיו:

יְהִי שֵׁם יי מְבָרָךְ. מִעַתָּה וְעַד־עוֹלָם:

יְהִי יי אֱלֹהֵינוּ עַמָּנוּ. כַּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ. אֵל
יַעֲזֹבֵנוּ וְאֵל יִטְשֵׁנוּ:

וְאָמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל. וְקִבְּצֵנוּ וְהַצִּילֵנוּ
מִדְּהַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קִדְשֶׁךָ. לְהַשְׁתַּבֵּחַ
בְּתִהְלָתְךָ:

יי מֶלֶךְ: יי מֶלֶךְ. יי יִמְלֹךְ לְעוֹלָם וָעֶד:

יי עוֹ לַעֲמוֹ יִתֵּן. יי יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

וַיְהִי נָא אֲמָרֵנוּ לְרָצוֹן. לִפְנֵי אֲדוֹן כָּל:

The Ark is opened

וַיְהִי בִּנְסֻעַ הָאָרֶן. וַיֹּאמֶר מֹשֶׁה. קוּמָה יי וַיִּפָּצוּ

אֵיבֶיךָ. וַיָּגֶסוּ מִשְׁנֵאֵיךָ מִפָּנֶיךָ:

קוּמָה יי לְמִנוּחֶתְךָ. אַתָּה וְאֲרוֹן עֲדֹךָ:

כַּהֲנִיךָ יִלְבְּשׁוּ־אֹדֶם. וְחֹסֶיךָ יִרְנְנוּ:

בַּעֲבוּר דָּוִד עַבְדְּךָ. אֶל־תָּשָׁב פָּנֶי מִשִּׁיחֶךָ:

HAKAFOT FOR SIMḤAT TORAH

*Prior to the reading of the Torah, the following verses are chanted,
and repeated by the congregation.*

You have been taught, and you know:
The Lord is God; there is none else.

He alone performeth wondrous things,
For His lovingkindness endureth forever.

There is none like unto Thee among the mighty, O Lord,
And there are no works like unto Thine.

May the glory of the Lord endure forever;
May He rejoice in His works!

May the name of the Lord be blessed
From this time forth and forever.

May the Lord our God be with us as He was with our
fathers;

May He not leave us nor forsake us.

Save us, O God of our salvation,
Gather us, and deliver us from among the nations
That we may give thanks unto Thy holy name,
And find honor in praising Thee.

The Lord is King, the Lord was King,
The Lord shall be King for ever and ever.

May the Lord give strength unto His people,
May the Lord bless His people with peace.

We pray that our words may find favor
Before the Lord of all mankind.

The Ark is opened

When the Ark moved forward, Moses said:
Rise up, O Lord, let Thine enemies be scattered;
And let them that hate Thee flee before Thee.

Arise, O Lord, unto Thy sanctuary,
Thou, and the Ark of Thy strength.

Let Thy priests be clothed with salvation;
Let Thy faithful ones exult.

For the sake of David, Thy servant,
Reject not Thine anointed.

וְאָמַר בַּיּוֹם הַזֶּה אֱלֹהֵינוּ זֶה. קִנְיָנוּ לוֹ
וַיּוֹשִׁיעֵנו. זֶה יְיָ קִנְיָנוּ לוֹ. נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים. וּמִמְשָׁלְתְּךָ בְּכָל־
דָּוָר וָדָר:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר־יְיָ מִירוּשָׁלַיִם:
אֵב הַרְחֵמִים. הִשְׁיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן. תִּבְנֶה
חוֹמוֹת יְרוּשָׁלַיִם:

כִּי בָדָה לְבַד בְּטַחְנוּ. מֶלֶךְ אֵל רֵם וְנִשְׂאָ. אֲדוֹן
עוֹלָמִים:

The Scrolls are carried in procession round the Synagogue

אָנָּה יְיָ הוֹשִׁיעָה נָּא. אָנָּה יְיָ הַצְלִיחָה נָּא:
אָנָּה יְיָ עֲנֵנוּ בַּיּוֹם קָרָאֲנוּ:
אֱלֹהֵי הָרוּחוֹת הוֹשִׁיעָה נָּא: בּוֹחֵן לְבָבוֹת הַצְלִיחָה נָּא:
גּוֹאֵל חֶזֶק עֲנֵנוּ בַּיּוֹם קָרָאֲנוּ:
דּוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָּא: הָרוּר בְּלָבוֹשׁ הַצְלִיחָה נָּא:
וְתִיק וְחִסִּיד עֲנֵנוּ בַּיּוֹם קָרָאֲנוּ:
יָד וַיֵּשֶׁר הוֹשִׁיעָה נָּא: חוֹמַל דָּלִים הַצְלִיחָה נָּא:
טוֹב וּמִטִּיב עֲנֵנוּ בַּיּוֹם קָרָאֲנוּ:
יּוֹדֵעַ מַחְשְׁבוֹת הוֹשִׁיעָה נָּא: כְּבִיר וְנָאוֹר הַצְלִיחָה נָּא:
לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ בַּיּוֹם קָרָאֲנוּ:
מֶלֶךְ עוֹלָמִים הוֹשִׁיעָה נָּא: נָאוֹר וְאֲדִיר הַצְלִיחָה נָּא:
סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בַּיּוֹם קָרָאֲנוּ:

And on that day it shall be said: This is our God;
We placed our hope in Him that He might save us;
This is the Lord in whom we put our trust;
We shall be glad and rejoice in His salvation.

Thy kingdom is a kingdom for all ages,
And Thy dominion endureth throughout all generations.

For out of Zion shall go forth the Torah,
And the word of the Lord from Jerusalem.

Compassionate Father, favor Zion with Thy goodness,
And rebuild the walls of Jerusalem.

In Thee alone do we put our trust,
O King, high and exalted God, Lord of the universe.

The Scrolls are carried in procession round the Synagogue

We beseech Thee, O Lord, save us.
We beseech Thee, O Lord, do Thou cause us to prosper.
O Lord, answer us in the day that we call.

God of all souls save us.
Thou who searchest hearts, do Thou cause us to prosper.
Thou mighty Redeemer, answer us in the day that we call.

Thou who utterest righteousness, save us.
Thou who art clad in glory, do Thou cause us to prosper.
Everlasting and gracious God, answer us in the day that
we call.

Thou who art pure and upright, save us.
Thou who pitiest the needy, do Thou cause us to prosper.
O good and bountiful Lord, answer us in the day that
we call.

Thou who knowest our thoughts, save us.
Mighty and resplendent God, do Thou cause us to prosper.
Thou who art clothed in righteousness, answer us in the
day that we call.

King of the universe, save us.
Source of light and majesty, do Thou cause us to prosper.
Thou who supportest the falling, answer us in the day
that we call.

עוֹזֵר וְלִים הוֹשִׁיעָה נָא: פֹּדֶה וּמַצִּיל הַצְלִיחָה נָא:
צוֹר עוֹלָמִים עֲנֵנוּ בְיוֹם קִרְאָנוּ:

קְדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא: רַחוּם וְחַנוּן הַצְלִיחָה נָא:
שׁוֹמֵר הַבְּרִית עֲנֵנוּ בְיוֹם קִרְאָנוּ:

תּוֹמֵךְ תְּמִימִים הוֹשִׁיעָה נָא: תִּקְיָה לְעַד הַצְלִיחָה נָא:
תָּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְיוֹם קִרְאָנוּ:

Reader and Congregation

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

Reader and Congregation

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader

גָּדְלוֹ לֵי אֱתִי. וְנִרְוֹמָמָה שְׁמוֹ יְחֲדוּ:

Reader and Congregation

לֵךְ יי הַגָּדְלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנֶּצֶחַ וְהַהוֹד
בִּיכָל בְּשָׂמִים וּבְאַרְצֵי לֵךְ יי הַמְּלָכָה וְהַמְּתַנַּשֵּׂא לְכָל
לְרֹאשׁ: רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲדוֹם רַגְלָיו קְדוֹשׁ
הוּא: רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲרַק קִדְשׁוֹ בִּי־קְדוֹשׁ
יי אֱלֹהֵינוּ:

Reader

אֵב הַרְחֵמִים הוּא יְרַחֵם עִם עַמּוּסִים וְיִזְכּוֹר בְּרִית אֵיתָנִים
וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת וְיַנְעִר בְּיָצֵר הָרַע מִן הַנְּשׂוֹאִים
וְיַחַן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים וְיַמְלֵא מְשָׁלוֹתֵינוּ בְּמִדָּה טוֹבָה
יְשׁוּעָה וְרַחֲמִים:

Thou who helpest the poor, save us.
O Redeemer and Deliverer, do Thou cause us to prosper.
Thou Rock of Ages, answer us in the day that we call.

Holy and revered God, save us.
Merciful and Compassionate One, do Thou cause us to prosper.

Thou who keepest the covenant, answer us in the day that we call.

Thou who upholdest the innocent, save us.
Sovereign of eternity, do Thou cause us to prosper,
Thou who art perfect in Thy ways, answer us in the day that we call.

Reader and Congregation

Hear, O Israel: the Lord our God, the Lord is One.

Reader and Congregation

One is our God; great is our Lord; holy is His name.

Reader

Extol the Lord with me, and together let us exalt His name.

Reader and Congregation

Thine, O Lord, is the greatness and the power, the glory, the victory and the majesty; for all that is in the heaven and on the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted supreme above all. Exalt the Lord our God, and worship at His footstool; holy is He. Exalt the Lord our God, and worship at his holy mountain for the Lord our God is holy.

Reader

May the Father of compassion have mercy upon a people whom He lovingly tended. May He remember the covenant with the patriarchs; may He deliver us from evil times, curb the evil inclination in the people whom He hath tenderly protected, and graciously grant us enduring deliverance. May He abundantly fulfill our desires and grant us salvation and mercy.

The following is chanted when the Hatan Torah is called to the Torah.

מְרִשּׁוֹת הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא.

אֶפְתָּח פִּי בְשִׁירָה וּבְזִמְרָה.

לְהוֹדוֹת לְהַלֵּל לְדָר בְּהוֹרָא.

שְׂהַחֲיִנוּ וְקִיַּמְנוּ בִּירְאָתוֹ הַטְהוֹרָה.

וְהַגִּיעֵנוּ לְשִׁמּוֹחַ בְּשִׂמְחַת הַתּוֹרָה.

הַמְשַׁמְחַת לֵב וְעֵינַיִם מְאִירָה.

הַמְאַרְכֶּת יָמִים וּמוֹסַפֵּת גְּבוּרָה.

לְאוֹהֲבֶיהָ וּלְשׁוֹמְרֶיהָ בְּצוּי וְאִהְרָה:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֵי הַגָּבוֹרָה.

לְמַת חַיִּים וְחֶסֶד וְנֹזֵר וְעֶטְרָה . . .

הַגָּבֹחַר לְהַשְׁלִים הַתּוֹרָה:

עֲמוֹד עֲמוֹד עֲמוֹד . . . חֲתָן הַתּוֹרָה.

וּבִשְׂכַר זֶה תִּנָּקֶה מֵאֵל נוֹרָא.

לְרֵאוֹת בָּנִים וּבְנֵי בָנִים עוֹסְקִים בַּתּוֹרָה:

The following is chanted when the Hatan Bereshit is called to the Torah.

מְרִשּׁוֹת מְרוֹמָם עַל כָּל־בִּרְכָּה וְשִׁירָה.

נוֹרָא עַל כָּל־תְּהִלָּה וְזִמְרָה.

חֲבֵם לֵב וְאַמִּיץ כֹּחַ וּגְבוּרָה.

מוֹשֵׁל עוֹלָם אֲדוֹן כָּל־יִצְיָרָה.

וּמְרִשּׁוֹת חֲבוּרַת אֶדֶן עֵדָה הַמְאֻשָּׁרָה.

קְבוּצִים פֶּה הַיּוֹם לְשִׁמְחַת תּוֹרָה.

וְנִעְצְרִים לְסִיִּם וּלְהַחֲלֵל בְּגִיל וּבְמוֹרָא.

עֲמוֹד עֲמוֹד עֲמוֹד . . . חֲתָן בְּרֵאשִׁית בְּרָא.

יַעַן נַעֲשִׂיתָ רִאשׁוֹן לְמַצְנֶה וּמוֹרָה.

מָה רַב טוֹבָךָ וּמִשְׁכָּרְךָ יִתְרָה:

The following is chanted when the Ḥatan Torah is called to the Torah.

With permission of God, great, mighty and revered,
 I will raise my voice in psalm and song
 To thank Him and to praise Him who dwelleth high in light,
 That He hath kept us in life and preserved us in His unfailing love,
 And hath brought us near to be joyful in
 The Rejoicing of the Torah,
 The Torah that gladdens the heart and enlightens the eyes,
 Prolonging the days and adding strength unto all those
 Who love the Torah and heed its precepts and admonitions.
 Thus may it be acceptable before the Almighty
 To grant life and grace, and to crown with virtue . . . ,
 Who has been chosen to complete the reading of the Torah.
 Stand forth, stand forth, stand forth . . . , Ḥatan Hatorah.
 By the merit of this deed, may you be deemed worthy by the God
 we revere,
 To behold children and children's children delighting in the Torah.

The following is chanted when the Ḥatan Bereshit is called to the Torah.

With permission of Him who is exalted above all blessing and
 adoration,
 Revered above all hymns of praise,
 Wise in heart and mighty in strength and power,
 Sovereign of the world and Lord of all creation,
 And with permission of all the righteous ones of this congregation,
 Gathered here this day to rejoice in the Torah,
 And assembled to complete, then reverently to begin again in joy
 to read the Torah,
 Stand forth, stand forth, stand forth. . . . , Ḥatan Bereshit.
 Inasmuch as you are chosen to be the first to perform so perfect
 a command,
 How great is your privilege, exceedingly great your reward!

שישו ושמו

שישו ושמו בשמחת תורה. ותנו כבוד לתורה.
 כי טוב סחרה מכל סחורה. מפז ומפנינים יקרה:
 נגיל ונשיש בזאת התורה. כי היא לנו עז ואורה:
 אהללה אלהי ואשמחה בו. ואשימה תקותי בו.
 אהודנו בסוד עם קרובו. אלוה צורי אהסהבו:
 בכל לב ארנן צדקותיה. ואספירה תהלתה.
 בעודי אניד נפלאותיה. על חסדה ועל-אמתה:
 נגיל ונשיש בזאת התורה. כי היא לנו עז ואורה:

התקבצו מלאכים

התקבצו מלאכים זה אל זה. לקבל זה. ואמר זה לזה.
 מי הוא זה ואי זה הוא מאחו פני כסא. פרושו עליו עגנו:
 מי עלה למרום. מי עלה למרום.
 מי עלה למרום. והוריד עז מבטחה:
 משה עלה למרום. משה עלה למרום.
 משה עלה למרום. והוריד עז מבטחה:

אגיל ואשמח בשמחת תורה.

בא יבא צמח בשמחת תורה:

תורה היא עץ חיים. לכלם חיים. כיעמך מקור חיים:
 אברהם שמח בשמחת תורה. יצחק שמח בשמחת תורה.
 יעקב שמח בשמחת תורה. משה שמח בשמחת תורה.
 אהרן. יהושע. שמואל. דוד. שלמה שמח בשמחת תורה:
 תורה היא עץ חיים. לכלם חיים. כיעמך מקור חיים:

EXULT IN THE LAW

This Feast of the Law all your gladness display,
 To-day all your homages render.
 What profit can lead one so pleasant a way,
 What jewels can vie with its splendor?
 Then exult in the Law on its festival day,
 The Law is our Light and Defender.

My God I will praise in a jubilant lay,
 My hope in Him never surrender.
 His glory proclaim where His chosen sons pray,
 My Rock all my trust shall engender.
 Then exult in the Law on its festival day,
 The Law is our Light and Defender.

My heart of Thy goodness shall carol away,
 Thy praises I ever will render;
 While breath is, my lips all Thy wonders shall say,
 Thy truth and Thy kindness so tender.
 Then exult in the Law on its festival day,
 The Law is our Light and Defender.

THE ANGELS CAME A-MUSTERING

The Angels came a-mustering, a-mustering, a-mustering,
 The Angels came a-clustering around the sapphire throne.

A-questioning of one another, of one another, of one another,
 A-questioning each one his brother around the sapphire throne.

Pray who is he, and where is he, and where is he, and where is he,
 Whose shining casts — so fair is he — a shadow on the throne?

Pray, who has up to heaven come, to heaven come, to heaven come,
 Through all the circles seven come, to fetch the Torah down?

'Tis Moses up to heaven come, to heaven come, to heaven come,
 Through all the circles seven come, to fetch the Torah down!

I will rejoice and exult on Simḥat Torah. The Branch of David
 shall surely come on Simḥat Torah.

The Torah is a tree of life; it is life to all; for with Thee is
 the fountain of life.

Abraham, Isaac and Jacob rejoiced on Simḥat Torah.

Moses rejoiced on Simḥat Torah.

Aaron, Joshua, Samuel, David and Solomon rejoiced on Simḥat
 Torah.

The Torah is a tree of life: it is life to all; for with Thee is the
 fountain of life.

הזכרת נשמות

MEMORIAL SERVICE

יְיָ מַה-אָדָם וּתְדַעְהוּ	בְּרִאֲנוּשׁ וּתְחַשְׁבֵהוּ:
אָדָם לְהִבָּל דָּמָה	יָמָיו כְּצֵל עוֹבֵר:
בְּבֹקֶר יֵצֵיץ וּחֶלֶף	לְעֶרֶב יְמוּלִל וַיָּבֶשׁ:
לְמִנּוּת יָמֵינוּ בֶּן הַדּוֹעַ	וְנִבְיֵא לִבֵּב חֲכָמָה:
שְׁמֵרָתָם וּרְאֵה יֵשׁר	כִּי־אַחֲרִית לְאִישׁ שְׁלוֹם:

Lord, what is man, that Thou hast regard for him?
Or the son of man, that Thou takest account of him?

Man is like a breath,

His days are as a fleeting shadow.

In the morning he flourishes and grows up like grass,

In the evening he is cut down and withers.

So teach us to number our days,

That we may get us a heart of wisdom.

Mark the man of integrity, and behold the upright,

For there is a future for the man of peace.

In this solemn hour consecrated to our beloved dead, we ponder over the flight of time, the frailty and uncertainty of human life. We ask ourselves: What are we? What is our life? To what purpose our wisdom and knowledge? Wherein is our strength, our power, our fame? Alas, man seems born to trouble, and his years are few and full of travail.

But our great teachers have taught us to penetrate beneath appearances and see the higher worth, the deeper meaning, and the abiding glory of human life.

מָה אָנוֹשׁ כִּי תִזְכְּרֵנוּ וּבֶן אָדָם כִּי תִפְקְדֵנוּ:
וּתְחַסְּרֵהוּ מִעֵט מַאֲלָהִים וְכְבוֹד וְדָדָר תַּעֲטִירֵהוּ:

O Lord, what is man, that Thou art mindful of him?
And the son of man that Thou considerest him?

Yet Thou hast made him but little less than divine,
And hast crowned him with glory and honor.

Yea, Thou hast implanted in man the faith to overcome disillusionment and despair, the power to resist evil, the wisdom to use his gifts nobly, and the will to transform chaos and misery into harmony and happiness. When we loose the bands of wickedness, free the oppressed, feed the hungry, clothe the naked, bring cheer into the lives of those in distress, when we strive for justice and the coming of Thy kingdom, we invest our life with high significance. Physically we are like unto a breath but spiritually we can attain divine heights.

Our God and God of our fathers, in this hour sacred to memory, when the past and the future merge, we thank Thee for the blessings that have come to us through the love and devotion of our dear ones.

For many of us, this hour recalls the memory of beloved parents whom Thou hast removed from their earthly tasks and called unto Thyself. We are ever mindful of the devotion with which they tended and guided us, the sacrifices they made, the joys and comforts they brought us, the teachings and traditions they sought to impart unto us. They are forever bound to us by undying love.

There are those among us who call to mind a departed husband or wife. They recall the affectionate bonds formed in Thy presence, the faith and understanding, the struggles and hopes, the trials and griefs, the fears and joys they shared together.

There are parents in our midst who mourn a beloved child taken from them in the freshness and vigor of youth, for whom they planned and hoped, upon whom they lavished loving care and affection. There are those who recall a sister or brother, now no longer among the living, with whom they grew up in happy fellowship, loyal and devoted companions who shared with them the experiences of childhood and youth. With tender emotion we all recall friends and companions who were dear to us in life and whose friendship and understanding were a constant benediction to us.

In this solemn hour, we recall the members of our congregation who have answered Thy summons. They shall ever be remembered in this sanctuary which they loved and served.

We reverently recall the martyrs of Israel of all ages, whose ranks have been tragically augmented by untold numbers of our brothers in our generation. Never shall we forget those who sacrificed their lives for the sanctification of Thy name. We remember also the heroes and righteous men and women of all nations who lived and died for justice, truth and peace.

Though our departed are no longer with us, their memories are forever enshrined in our hearts and their influence abides with us, directing our thoughts and deeds toward the lofty purposes they cherished and for which they strived.

Congregation

O Lord, as we recall all our departed and the blessings they bequeathed unto us, we pray Thee to keep their souls united with ours in the bond of life. May our faith, like theirs, be strong, our devotion to the Torah unflinching, our love for Zion constant, and our concern for Israel and humanity unceasing. For as we identify ourselves with the life, hopes and traditions of an eternal people, we, ourselves, take on the aspect of eternity. May we so live that when our years draw to a close we, too, shall be remembered for good and for blessing. Amen.

אב הרחמים אשר בִּידֶךָ נפשות החיים והמתים.
 תנוחמיה ישעשעו נפשנו בזכרנו את־קרבנו האהובים
 והנזכרים אשר הלכו למנוחתם ואת נשמות הקדושים
 שבכל דור ודור מקרו נפשם על קדוש השם: אָנָּה יי
 אמצנו לשמור את־פקודתם כִּלְעוֹד נשמתנו בקרבנו.
 ונפשם תנוח בארץ החיים לחיות נעמך ולהתענג
 מטובך:

ועתה האל הטוב והמטיב. אָנָּה פנה היום בְּחַסְדְּךָ
 וברחמים אֶל־תַּפְּלַת עַבְדֶּיךָ השופכים את־נפשם
 לְפָנֶיךָ: יְדַעְנוּ אֵךְ יְדַעְנוּ כִּי חָדַל כְּחֻנוּ וטִפְחוֹת נָתַתָּ
 יְמֵינוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל לְהַתְנַהֵּג בְּאַמֶּת וּבְתָמִים כָּל
 יְמֵי שְׁנֵי מְגוּרֵנוּ: בִּירְאָתְךָ הַטְהוֹרָה תִּחְזַקְנוּ וּבְתוֹרָתְךָ
 הַתְמִימָה תִּאֱמָצְנוּ: וְכֵן לְגִדְּל אֶת־בְּנֵינוּ וּבְנוֹתֵינוּ
 לְשִׁמּוֹר מִצְוֹתֶיךָ וּלְעֲשׂוֹת רְצוֹנְךָ כָּל־יְמֵי חַיֵּיהֶם:

הטריפנו לָחֵם חֲקֵנוּ וְאֵל תַּצְרִיכֵנו לְיָדֵי מַתָּנָה בְּשֵׁר
 וְדָם: הִסֵּר מֵעַלֵּינוּ כְּלִידָאָה וְחוּגָה כְּלִצְרָה וּפְחַד
 כְּל־חֲרָפָה וְבוּז: אֵל נָא אֵל תַּעֲלֵנוּ בְּחָצֵי יְמֵינוּ וְנִמְלֵא
 בְּשָׁלוֹם אֶת־מִסְפַּר יְמֵינוּ: וּכְאֲשֶׁר יִגִּיעַ קֶצְנוּ לְהַפְרֹד
 מִן הָעוֹלָם הִיָּה אַתָּה עִמָּנוּ וְנִשְׁמַתֵּינוּ תְהִינָה צְרוּרוֹת
 בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת כָּל הַצַּדִּיקִים הָעוֹמְדִים
 לְפָנֶיךָ. אָמֵן וְאָמֵן:

Father of mercy, in whose hand are the souls of the living and the dead, may Thy consolation cheer us as we remember our beloved and honored kinsfolk who have gone to their eternal rest. May we be loyal to the memory of all our brethren, who in every generation sacrificed their lives to sanctify Thy name. We beseech Thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. May their souls repose in the land of the living, beholding Thy glory and delighting in Thy goodness.

O good and beneficent God, turn this day in loving-kindness and tender mercy to the prayers of those who serve Thee and plead wholeheartedly before Thee. Verily we know that our strength is frail, and that Thou hast made our days as hand-breadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. Strengthen us with steadfast faith in Thee and Thy Torah. Let Thy grace be with us, that we may rear our children to keep Thy commandments and to fulfill Thy will all the days of their life.

Give us sustenance and let us not be in need of the gifts of others. Remove from us care and sorrow, distress and fear, shame and contempt. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. And when our end draws nigh and we depart this world, be Thou with us, and may our souls be bound up in the bond of life with the souls of all the righteous who are ever with Thee. Amen and Amen.

Prayer in memory of a father

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שִׁבְעַת שְׁמָחוֹת אֶת־פָּנָיִךְ. נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

Prayer in memory of a mother

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהֶלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שִׁבְעַת שְׁמָחוֹת אֶת־פָּנָיִךְ. נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

Prayer in memory of a husband

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שִׁבְעַת
שְׁמָחוֹת אֶת־פָּנָיִךְ. נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

Prayer in memory of a wife

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה
תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד.
שִׁבְעַת שְׁמָחוֹת אֶת־פָּנָיִךְ. נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

Prayer in memory of a son

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנִי הָאֱהוּב מִחֲמַד עֵינֵי שְׁהֶלֶךְ
לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתוֹ כְּבוֹד. שִׁבְעַת שְׁמָחוֹת אֶת־פָּנָיִךְ. נְעִימוֹת בִּימִינְךָ
נֹצֵחַ. אָמֵן:

Prayer in memory of a father

O heavenly Father, remember the soul of my dear father whom I recall in this solemn hour. I remember with esteem the affection and kindness with which he counselled and guided me. May I ever uphold the noble heritage he transmitted unto me so that through me, his aspirations shall be fulfilled. May his soul be bound up in the bonds of eternal life and his memory ever be for a blessing. Amen.

Prayer in memory of a mother

O heavenly Father, remember the soul of my beloved mother whom I recall in this solemn hour. I remember with deep reverence and affection the solicitude with which she tended and watched over me, ever mindful of my welfare, ever anxious for my happiness. Many were the sacrifices she made in order to ennoble my heart and instruct my mind. May her soul be bound up in the bonds of eternal life and her memory ever be for a blessing. Amen.

Prayer in memory of a husband

O heavenly Father, remember the soul of my beloved husband whom I affectionately recall in this solemn hour. May his soul be bound up in the bonds of eternal life and his memory ever be for a blessing.

Prayer in memory of a wife

O heavenly Father, remember the soul of my beloved wife whom I affectionately recall in this solemn hour. May her soul be bound up in the bonds of eternal life and her memory ever be for a blessing.

Prayer in memory of a son

O heavenly Father, remember the soul of my beloved son whom I lovingly recall in this solemn hour. His memory is enshrined in my heart. May his soul be bound up in the bonds of eternal life. Amen.

Prayer in memory of a daughter

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּתִי הָאֲהוּבָה מִחֲמַד עֵינֵי שְׁהִלְכָה
לְעוֹלָמָהּ. אָנָּה תְּהִי נְפֹשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתָה כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת פָּנֶיהָ. נְעִימוֹת בִּימִינָהּ
נִצַּח. אָמֵן:

Prayer in memory of other relatives and friends

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי שְׁהִלְכוּ לְעוֹלָמָם. אָנָּה
תְּהִינָה נְפֹשוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיהָ. נְעִימוֹת בִּימִינָהּ נִצַּח. אָמֵן:

Prayer in memory of the Jewish Martyrs

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שְׁמָסְרוּ
נַפְשָׁם עַל־קְדוּשַׁת הַשֵּׁם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם
וּמַסִּירוֹתָם וַיִּרְאֶה בְּמַעֲשָׂיו טַהַר לְבָם וְתִהְיֶינָה
נְפֹשוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתָם כְּבוֹד.
שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיהָ נְעִימוֹת בִּימִינָהּ נִצַּח. אָמֵן:

Memorial Prayer for all departed

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמָּצֵא מְנוּחָה
נְכוֹנָה עַל כָּל בְּנֵי הַשָּׁכִינָה בְּמַעֲלוֹת קְדוּשִׁים וְטָהוּרִים
כְּזוֹהַר הַרְקִיעַ מְזִהִירִים אֶת נְשָׁמוֹת הַיִּשְׁרִים וְהַיִּשְׁרוֹת
שְׁהִלְכוּ לְעוֹלָמָם. בְּעָבוֹר שְׁאֲנוּ נוֹדְרִים לְצַדִּיקָה בְּעַד
הַזְכָּרַת נְשָׁמוֹתֵיהֶם. בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. לָכֵן בְּעַל
הַרְחָמִים יִסְתִּירֵם בְּסֶתֶר כְּנָפָיו לְעוֹלָמִים וַיִּצְרוֹר
בְּצָרוֹר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם. ייִ הוּא נִחְלָתָם. וַיְגַוְחוּ
בְּשָׁלוֹם עַל מִשְׁכַּבוֹתָם. וְנֹאמַר אָמֵן:

Prayer in memory of a daughter

O heavenly Father, remember the soul of my beloved daughter whom I lovingly recall in this solemn hour. Her memory is enshrined in my heart. May her soul be bound up in the bonds of eternal life. Amen.

Prayer in memory of other relatives and friends

O heavenly Father, remember the soul of whom I affectionately recall in this solemn hour. As I remember the hours we spent together in happy fellowship, may I ever keep sacred the memory of 's loyalty and love. May 's soul be bound up in the bonds of eternal life. Amen.

Prayer in memory of the Jewish Martyrs

May God be mindful of the souls of all our brothers, departed members of the house of Israel who sacrificed their lives for the sanctification of the Holy Name and the honor of Israel. Grant that their heroism and self-sacrificing devotion find response in our hearts and the purity of their souls be reflected in our lives. May their souls be bound up in the bonds of eternal life, an everlasting blessing among us. Amen.

Memorial Prayer for all departed

O merciful God who dwellest on high and art full of compassion, grant perfect rest beneath the shelter of Thy divine presence among the holy and pure who shine as the brightness of the firmament, to our dear departed who have gone to their eternal home. May their souls be bound up in the bonds of eternal life. Grant that their memories ever inspire us to noble and consecrated living. Amen.

תהלים כ"ג

מזמור לדוד

יהוה רעי לא אחסר:

בנאות דשא ירביצני על-מי מנחות ינהלני:
נפשי ישובב ינחני במעגלי-צדק למען שמו:
גם כי אלך בנאי צלמות לא אירא רע כי אתה עמדי
שבטך ומשענתך תמה ינחמני:
תעריך לפני שלחן נגד צררי
דשנת בשמן ראשי כוסי רגלי:
אך טוב וחסד ירדפוני כל-ימי חיי
ושבתי בבית-יהוה לאורך ימים:

Mourners' Kaddish

תגדל ויתקדש שמה רבא בעלמא די ברא כרעותה וימלך
מלכותה בחייכון וביומיון ובחיי דכל-בית ישראל בעגלא
ובזמן קריב ואמרו אמן:

Congregation and Mourners

יהא שמה רבא מברך לעלם ולעלמי לעלמי:

Mourners

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה
ויתהלל שמה דקודשא בריך הוא לעלא מן כל ברבא
ושיבתא תשבחתא ונחמתא דאמירן בעלמא ואמרו אמן:
יהא שלמא רבא מן שמאי וחיים עלינו ועל כל-ישראל
ואמרו אמן:
עשה שלום במוקיו הוא יעשה שלום עלינו ועל כל-ישראל
ואמרו אמן.

PSALM 23

A Psalm of David.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside the still waters.

He restoreth my soul;

He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for Thou art with me;

Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou hast anointed my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life;

And I shall dwell in the house of the Lord forever.

Mourners' Kaddish

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Mourners

May His great name be blessed for ever and ever.

Mourners

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

מנחה לחול

AFTERNOON SERVICE—WEEK DAY

מנחה לחול

אֲשֶׁר־יֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁר־יִהְיֶה לְךָ אֲשֶׁר־יִהְיֶה לְךָ אֱלֹהִים:

תהלים קמ"ה
תהלה לך

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֲבָרְכָךָ וְאֵהְיֶה לְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וְהִמְלִיל מְאֹד וְלִגְדֶלְתוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֶתֶךָ יִגְדְּלוּ:
הִדְר כְּבוֹד הַנֹּקֶד וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וַעֲזוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדֶלְתֶךָ אֶסְפְּרָנָה:
זָכַר רַב־טוֹבָךָ יִבְיְעוּ וְאֶדְקֶתֶךָ יִרְגְּנוּ:
חֲנוּן וְרַחוּם יִהְיֶה אֶרֶךְ אַפִּים וְגִדֶל־חֶסֶד:
טוֹב־יִהְיֶה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְוֶה יִהְיֶה כָּל־מַעֲשֶׂיךָ וְחֲסִידֶיךָ יִבְרָכֻכָּה:
כְּבוֹד מְלָכוּתֶךָ יֹאמְרוּ וְגִבּוֹרֶתֶךָ יִדְּבָרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֶתֶךָ וְכְבוֹד הַדָּר מְלָכוּתֶךָ:

AFTERNOON SERVICE — WEEK DAY

Happy are they that dwell in Thy house;
They will ever praise Thee.

Happy is the people who thus fare;
Yea, happy is the people whose God is the Lord.

PSALM 145

A Psalm of praise; of David.

I will extol Thee, my God, O King,
And I will bless Thy name for ever and ever.

Every day will I bless Thee,
And I will praise Thy name for ever and ever.

Great is the Lord, and highly to be praised;
His greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous acts,
And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.

The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall praise Thee, O Lord,
And Thy faithful ones shall bless Thee.

They shall declare the glory of Thy kingdom,
And talk of Thy might;

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:
 סומך יהוה לכל-הנפלים וזוקף לכל-הכפופים:
 עיני כל אליה ישברו. ואתה נותן להם את-אכלם בעתו:
 פותח את-ידך ומשביע לכל-חי רצון:
 צדיק יהוה בכל-דרכיו וחסיד בכל-מעשיו:
 קרוב יהוה לכל-קראיו לכל אשר יקראהו באמת:
 רצון-יראיו יעשה ואת-שועתם ישמע ויושיעם:
 שומר יהוה את-כל-אהביו ואת כל-הרשעים ישמיד:
 תהלת יהוה ידבר-פי ויברך כל-בשר שם קדשו
 לעולם ועד:
 ואנחנו נברך יה מעתה ועד-עולם הללויה:

Reader

תגדל ויתקדש שמה רבא. בעלמא די ברא ברעותה. וימליך
 מלכותה בתיכון וביומיכון ובחיי דכל בית ישראל בעגלא
 ובזמן קריב. ואמרו אמן:

Congregation and Reader

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Reader

תברך וישתבח ויתפאר ויתרמם ויתנשא ויתגדר ויתעלה
 ויתהלל שמה דקדשא בריך הוא. לעלא (ולעלא) מן כל
 ברקתא ושירתא תשבחתא ונחמתא דאמירן בעלמא. ואמרו
 אמן:

Thy kingdom is an everlasting kingdom,
And Thy dominion endureth throughout all generations.

The Lord upholdeth all who fall,
And raiseth up all who are bowed down.

The eyes of all look hopefully to Thee.
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is near unto all who call upon Him,
To all who call upon Him in truth.

He will fulfill the desire of them that revere Him;
He will also hear their cry, and will save them.

The Lord preserveth all them that love Him;
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;
Let all men bless His holy name for ever and ever.

We will bless the Lord from this time forth,
And forevermore. Hallelujah.

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns, and blessings that man can render unto Him; and say ye, Amen.

עמידה

כִּי שֵׁם יי אֶקְרָא הָבוּ וְדַל לְאֱלֹהֵינוּ:

אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהִם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

During the Ten Days of Repentance add:

זְכַרְנוּ לַחַיִּים. מֶלֶךְ הַפֶּן בַּחַיִּים. וְכַתְּבֵנוּ

בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהִם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי. מַחְיֶה מֵתִים אַתָּה. רַב
לְהוֹשִׁיעַ.

From Shemini Azeret until Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקִים
אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בֹּעַל גִּבּוֹרוֹת וּמִי דוֹמֶה
לְךָ. מֶלֶךְ מַמְיֵת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Repentance add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יִצְרָיו לַחַיִּים בְּרַחֲמִים.

The Amidah is said standing, in silent devotion.

When I call upon the Lord, ascribe greatness unto our God.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

During the Ten Days of Repentance add:

Remember us unto life, O King who delightest in life, and inscribe us in the Book of Life so that we may live worthily for Thy sake, O Lord of life.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

From Shemini Azeret until Pesah add:

Thou caustest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation?

During the Ten Days of Repentance add:

Who may be compared to Thee, Father of mercy, **who in love rememberest thy creatures unto life?**

וְנִאֲמָן אֶתָּה לְהַחְיוֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֵּה הַמֵּתִים*:

אֶתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ. וְקְדוּשִׁים בְּכָל־יּוֹם יְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקְדוֹשׁ:

During the Ten Days of Repentance, conclude thus:

בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקְדוֹשׁ:

**When the Reader chants the Amidah, the Kedushah is added.*

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם.
בְּכָתוּב עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ. *Reader*

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר. *Reader*

יִמְלֹךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּנִי:

Reader

לְדֹר וָדֹר נִגִּיד נִגְדְּלֶךָ. וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחְךָ
אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ
אַתָּה. בְּרוּךְ אַתָּה יי. הָאֵל הַקְדוֹשׁ:

During the Ten Days of Repentance conclude thus:

בְּרוּךְ אַתָּה יי. הַמֶּלֶךְ הַקְדוֹשׁ:

Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.*

Holy art Thou, and holy is Thy name and unto Thee holy beings render praise daily. Blessed art Thou, O Lord, the holy God.

During the Ten Days of Repentance, conclude thus:

Blessed art Thou, O Lord, the holy King.

**When the Reader chants the Amidah, the Kedushah is added.*

We sanctify Thy name on earth even as it is sanctified in the heavens above, as described in the vision of Thy Prophet:

And the seraphim called one unto another saying:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory.

Reader Whereupon the angels declare:

Blessed be the glory of God from His heavenly abode.

Reader And as it is written in holy Scripture:

The Lord shall reign forever; Thy God, O Zion, shall be Sovereign unto all generations. Hallelujah!

Reader

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Our mouth shall ever speak Thy praise, O our God, for Thou art a great and holy God and King. Blessed art Thou, O Lord, the holy God.

During the Ten Days of Repentance, conclude thus:

Blessed art Thou, O Lord, the holy King.

אתה חונן לאדם דעת ומלמד לאנוש בינה. חננו
מאתך דעה בינה והשכל. ברוך אתה יי חונן הדעת:
השיבנו אבינו לתורתך. וקרבנו מלכנו לעבודתך.
והחזירנו בתשובה שלמה לפניך. ברוך אתה יי הרוצה
בתשובה.

סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי
פשענו. כי מוחל וסולח אתה. ברוך אתה יי חנון
המרבה לסלוח:

ראהנא בענינו וריבה ריבנו. ונאלנו מהרה למען
שמך. כי גואל חזק אתה. ברוך אתה יי גואל ישראל:
רפאנו יי ונרפא. הושיענו ונושעה. כי תהלכתנו אתה.
והעלה רפואה שלמה לכל מכותינו. כי אל מלך
רופא נאמן ורחמן אתה. ברוך אתה יי רופא חולי עמו
ישראל:

ברך עלינו יי אלהינו אתהשנה הזאת ואת כל מיני
תבואתה לטובה.

**During Spring and Summer add:*

ותן ברכה על פני האדמה.

During Winter add:

ותן טל ומטר לברכה על פני האדמה.

ושבענו מטובך. וברך שנתנו בשנים הטובות. ברוך
אתה יי מברך השנים:

**From Pesah until Dec. 4th.*

Thou endowest man with knowledge and teachest mortal man understanding. O grant us knowledge, understanding and discernment. Blessed art Thou, O Lord, who bestowest knowledge upon man.

Bring us back, O our Father to Thy Torah; draw us near, O our King to Thy service, and restore us unto Thy presence in wholehearted repentance. Blessed art Thou, O Lord, who desirest repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed. Verily Thou art merciful and forgiving. Blessed art Thou, O gracious Lord, who art abundant in forgiveness.

Behold our affliction and plead our cause. Hasten to redeem us for the sake of Thy name, for Thou art a mighty Redeemer. Blessed art Thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved, for to Thee we offer praise. Grant complete healing for all our ailments for Thou, O God, art our King, our faithful and merciful Healer. Praised art Thou, O Lord, who healest the sick among Thy people Israel.

Bless this year unto us, O Lord our God, and bless its yield that it may be for our welfare.

**During Spring and Summer add:*

Send Thy blessing upon the earth.

During Winter add:

Send dew and rain for a blessing upon the earth.

Satisfy us out of Thy bounty, O Lord. Do Thou bless this year that it be for us a year of abundance. Praised be Thou, O Lord, who dost bless the years.

**From Pesah until Dec. 4th.*

תקע בשופר גדול לחרותנו. ושא נס לקבץ וליחננו.
וקבצנו יחד מארבע כנפות הארץ. ברוך אתה יי
מקבץ נדחי עמו ישראל:

השיבה שופטנו כבראשונה. ויוצאנו כבתולה.
והסר ממנו יגון ואנחה. ומלוך עלינו אתה יי לבדך.
בחסד וברחמים וצדקנו במשפט. *ברוך אתה יי מלך
אוהב צדקה ומשפט:

**During the Ten Days of Repentance conclude thus:*

ברוך אתה יי. המלך המשפט:

ולמלשינים אל תהי תקוה. וכל הרשעה כרנע
תאבד. וכל אויביך מהרה יכרתו. ומלכות זדון מהרה
תעקר ותשבר ותמגר ותכניע במהרה בימינו. ברוך
אתה יי שבר אויבים ומכניע זדים:

על הצדיקים ועל החסידים. ועל זקני עמך בית
ישראל. ועל פליטת סופריהם ועל גרי הצדק ועלינו
יהמו רחמיה יי אלהינו. ותן שכר טוב לכל הבוטחים
בשמןך באמת. ושם חלקנו עמם לעולם ולא נבוש
כי בך בטחנו. ברוך אתה יי משען ומבטח לצדיקים:

ולירושלים עירך ברחמים תשוב. ותשכון בתוכה
כאשר דברת. ובנה אותה בקרוב בימינו בגן עולם.
וכסא דוד מהרה לתוכה תבין. ברוך אתה יי בונה
ירושלים:

Sound the great Shofar proclaiming our freedom. Raise the banner to assemble our exiles, and gather us together from the four corners of the earth. Blessed art Thou, O God, who wilt gather the dispersed of Thy people Israel.

Restore our judges as of yore, and our counsellors as aforetime, and thus remove from us grief and suffering. Reign Thou over us, O Lord, Thou alone in lovingkindness and mercy and vindicate us in judgment. *Blessed art Thou, O Lord, Thou King, who lovest righteousness and judgment.

**During the Ten Days of Repentance conclude thus:*

Blessed art Thou, O Lord, the King of judgment.

As for slanderers, may their hopes come to naught, and may all wickedness perish. May all Thine enemies be destroyed. Do Thou uproot the dominion of arrogance; crush it and subdue it in our day. Blessed art Thou, O Lord, who breakest the power of the enemy and bringest low the arrogant.

May Thy tender mercies, O Lord our God, be stirred towards the righteous and the pious, towards the leaders of Thy people Israel, towards all the scholars that have survived, towards the righteous proselytes and towards us. Grant Thy favor unto all who faithfully trust in Thee, and may our portion ever be with them. May we never suffer humiliation for in Thee do we put our trust. Blessed art Thou, O Lord, who art the staff and trust of the righteous.

The throne and dynasty of David are historic symbols of righteous government and the restoration of Israel's homeland.

Return in mercy to Jerusalem, Thy city, and dwell therein as Thou hast promised. Rebuild it in our own day as an enduring habitation, and speedily set up therein the throne of David. Blessed art Thou, O Lord, who rebuildest Jerusalem.

את צמח דוד עבדך מהרה תצמיח. וקרנו תרום
בישועתך. כי לישועתך קנינו כל היום. ברוך אתה יי
מצמיח קרן ישועה:

שמע קולנו יי אלהינו. חוס ורחם עלינו. וקבל
ברחמים וברצון את תפלתנו. כי אל שומע תפלות
ותחנונים אתה. ומלפניך מלכנו ריקם אל תשיבנו. כי
אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה
יי שומע תפלה:

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
את העבודה לדביר ביתך. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויניע. ויראה וירצה
וישמע. ויפקד ויזכר. זכרוננו ופקדוננו וזכרון אבותינו. וזכרון
משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל
עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום

On Sukkot say:

חג הסוכות

On Pesah say:

חג המצות

On Rosh Hodesh say:

ראש החודש

הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליך ענינו. כי אל מלך חנון ורחום אתה:

Cause the dynasty of David soon to flourish and may it be exalted through Thy saving power, for we daily await Thy deliverance. Blessed art Thou, O Lord, who causest salvation to come forth.

Hear our voice, O Lord our God, have compassion upon us and receive our prayers in loving favor for Thou, O God, hearkenest unto prayers and supplications. Turn us not from Thy presence without Thy blessing, O our King, for Thou hearest the prayers of Thy people Israel with compassion. Blessed art Thou, O Lord, who hearkenest unto prayer.

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in loving favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee.

On New Moon and the Intermediate Days of Festivals add:

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and wellbeing, lovingkindness, life and peace on this day of

On Rosh Hodesh say:

On Pesah say:

On Sukkot say:

the New Moon.

the Feast of Unleavened Bread.

the Feast of Tabernacles.

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
 יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא
 לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ. וְעַל נְסִיךְ
 שְׂבָבֶל-יּוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶל-עַתָּה
 עָרֵב וְבָקָר וְצִהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ.
 וְהִמָּרְחֵם כִּי לֹא-תִמּוּ חֲסִדֶיךָ מֵעוֹלָם קוֹנֵינוּ לָךְ:

**When the Reader chants the Amidah, the Congregation says:*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
 כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּ וְתַקִּימָנוּ. וְתַאֲסוּף
 נַלְיוֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
 בְּלִבֵּב שָׁלֵם עַל שְׂאֵתָנוּ מוֹדִים לָךְ. בָּרוּךְ אַתָּה הַהוֹדָאוֹת:

O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

*We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

**When the Reader chants the Amidah, the Congregation says:*

We thankfully acknowledge that Thou art the Lord our God and God of our fathers, the God of all that lives, our Creator and Creator of the universe. We offer blessings and thanksgiving to Thy great and holy name because Thou hast kept us in life and sustained us; so mayest Thou continue to keep us in life and sustain us. O gather our exiles into the courts of Thy holy sanctuary to observe Thy statutes, to do Thy will, and to serve Thee with a perfect heart. We give thanks unto Thee. Blessed be God to whom we are ever grateful.

On Hanukkah add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות
ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:
בימי מתתיהו בן יוחנן כהן גדול השמונאי ובניו.
בשעמדה מלכות יון הרשעה על-עמך ישראל. להשביחם
תורתך ולהעבירם מחקי רצונך: ואתה ברחמך הרבים.
עמדת להם בעת צרתם. רבת את-יריבם דנת את-דינם
נקמת את נקמתם. מסרת גבורים ביד חלשים. ורבים ביד
מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים.
וידים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש
בעולמך. ולעמך ישראל עשית תשועה גדולה ופרקן
בהיום הזה: ואחר כן באו בגיף לדביר ביתך. ופנו את-
היכלך וטהרו את-מקדשך. והדליקו נרות בנצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל
לשםך הגדול:

On Purim add the prayer on page 251.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד
לעולם ועד:

During the Ten Days of Repentance add:

ובתוב לחיים טובים כל בגי' ברייתך:
וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך
נאה להודות:

On Hanukkah add:

We thank Thee also for the miraculous and mighty deeds of liberation wrought by Thee, and for Thy victories in the battles our forefathers fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Johanan, of the Hasmonean family, a tyrannical power rose up against Thy people Israel to compel them to forsake Thy Torah, and to force them to transgress Thy commandments. In Thine abundant mercy Thou didst stand by them in time of distress. Thou didst rise to their defense and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Thy Torah. Thou didst thus make Thy greatness and holiness known in Thy world, and didst bring great deliverance to Israel. Then Thy children came into Thy dwelling place, cleansed the Temple purified the Sanctuary, kindled lights in Thy sacred courts, and they designated these eight days of Hanukkah for giving thanks and praise unto Thy great name.

On Purim add the prayer on page 251.

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever.

During the Ten Days of Repentance add:

O inscribe all the children of Thy covenant for a happy life.

May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְכַבֵּד אֶת
עִמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמָךְ.*
בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

**During the Ten Days of Repentance conclude thus:*

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכֵּר וְנִקְבָּח
לְפָנֶיךָ. אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וּלְשִׁלּוֹם. בָּרוּךְ אַתָּה יְיָ עוֹשֶׂה הַשְּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבֵּר מְרָמָה
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פֶּתַח
לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים
עָלַי רָעָה. מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה
לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְנָךְ עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ עֲשֵׂה
לִמְעַן תוֹרָתְךָ: לִמְעַן יַחְלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ
וַעֲנֵנִי: יִהְיוּ לְרִצּוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְיָ צוּרִי
וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה
בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמָנוּת:

page 34, קדיש חתקבל

page 37, עלינו

Grant lasting peace unto Israel Thy people, for Thou art the Sovereign Lord of peace; and may it be good in Thy sight to bless Thy people Israel at all times with Thy peace.*

Blessed art Thou, O Lord, who bledest Thy people Israel with peace.

**During the Ten Days of Repentance conclude thus:*

In the book of life, blessing, peace and ample sustenance, may we, together with all Thy people, the house of Israel, be remembered and inscribed before Thee for a happy life and for peace. Blessed art Thou, O Lord, who establishest peace.

O Lord,

Guard my tongue from evil and my lips from speaking guile,
And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,
That Thy statutes I may know and all Thy truths pursue.
Bring to naught designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes
For Thine own sake, for Thine own power,
For Thy holiness and Law.

That Thy loved ones be delivered,

Answer us, O Lord, and save with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah, and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

Reader's Kaddish, page 34.

Alenu, page 37.

ערבית למוצאי שבת

תהלים קמ"ד

לדוד

ברוך יי צורי	המלמד ידי לקרב
אצבעותי למלחמה:	
חסדי ומצודתי	משגבי ומפלטי לי
מגני ובו חסיתי	הרדרד עמי תחמי:
יי מה אדם ותדעהו	בן אנוש ותחשבהו:
אדם להקבל דמה	ימיו כצל עובר:
יי הטשמיך ותדר	נע בקרים ויעשנו:
ברוק ברק ותפיצם	שלח חציף ותהמם:
שלח ידיו ממרום	פצני והצילני ממים רבים
מיד בני נכר:	
אשר פיהם דבר שוא	וימינם ימין שקר:
אלהים שיר חדש אשירה לך בנגבל עשור אומרה לך:	
הנותן תשועה למלכים	הפוצה את דוד עבדו
מחרב רעה:	

EVENING SERVICE — CONCLUSION OF SABBATH

The following two Psalms were selected because both conclude with the theme of peace and plenty.

PSALM 144 A Psalm of David.

Blessed be the Lord, my Rock,
Who traineth my hands for combat,
And my fingers for battle.

Thou art my lovingkindness and my fortress,
My high tower and my deliverer;

My shield art Thou, in Thee I take refuge;
Thou subduest the enemy under me.

Lord, what is man that Thou takes knowledge of him?
Or the son of man that Thou dost regard him?

Man is like a breath;
His days are as a passing shadow.

O Lord, bow Thy heavens and descend,
Touch the mountains that they may smoke.

Flash forth lightning and scatter the evil-doer,
Send out Thine arrows and rout the foe.

Stretch forth Thy hands from on high;
Rescue me, and deliver me from mighty waters,
Redeem me from the hand of hostile strangers,

Whose mouth speaks falsehood,
And whose right hand contrives deceit.

O God, I will sing a new song unto Thee,
Upon a harp of ten strings will I sing praises unto Thee,
Who givest victory unto kings,
Who rescuest David, Thy servant, from the evil sword.

פָּצְנִי וְהַצִּילְנִי מִיַּד בְּנֵי־נָכָר אֲשֶׁר פִּיהֶם דִּבְר־שָׁוָא
וַיִּמָּנֶס יָמִין שְׁקָר:

אֲשֶׁר בָּנִינוּ בְּנֹטְעִים מְגִדְלִים בְּנִעוּרֵיהֶם
בְּנוֹתֵינוּ בְּזוּיֹת מַחֲטָבוֹת תְּבִנֹת הַיָּכָל:
מְזוּוֹנוֹ מְלֵאִים מְפִיקִים מִזֶּן אֶלְזֶן
צֹאנֵנוּ מֵאֲלִיפוֹת מְרַבָּבוֹת בְּחוּצוֹתֵינוּ:
אֲלוֹפֵינוּ מִסְבָּלִים אֵין פֶּרֶץ וְאֵין יוֹצֵאת
וְאֵין צֹנְחָה בְּרַחֲבֵתֵנוּ

אֲשֶׁרִי הָעַם שֶׁכָּבְחָה לוֹ אֲשֶׁרִי הָעַם שֶׁיְי אֱלֹהֵיוּ:

תהלים ס"ז

לְמִנְצָח בְּנִינֹת מִזְמוֹר שִׁיר:

אֱלֹהִים יִתְּנֵנוּ וַיְבָרְכֵנוּ יֵאָר פָּנָיו אֶתֵּנוּ סֵלָה:
לְדַעַת בְּאֶרֶץ דִּרְכָּה בְּכָל־גּוֹיִם יִשׁוּעָתָהּ:
יִדְּוֶה עַמִּים אֱלֹהִים יִדְּוֶה עַמִּים כָּלָם:
יִשְׁמְחוּ וַיִּרְנְנוּ לְאֵמִים כִּי־תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל
וּלְאֵמִים בְּאֶרֶץ תִּנְחֵם סֵלָה:
יִדְּוֶה עַמִּים אֱלֹהִים יִדְּוֶה עַמִּים כָּלָם:
אֶרֶץ נִתְּנָה יְבוּלָה יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ אוֹתוֹ
כָּל־אֶפְסֵי־אֶרֶץ:

Rescue me, and deliver me out of the hand of those
Whose mouth speaks falsehood,
And whose right hand contrives deceit.

May our sons be as saplings growing strong in their
youth;

Our daughters like carved cornices of a palace;

May our garners be full, abundant with all manner of
produce,

Our sheep increasing by thousands and ten thousands in
our fields;

May our oxen be well laden;

May we neither be attacked nor enslaved,

And no cry of distress be heard in our broad places.

Happy is the people that enjoys such security;

Happy the people whose God is the Lord.

PSALM 67

For the Leader; with string-music. A Psalm, a Song.

God, be gracious unto us and bless us;

Cause Thy spirit to shine upon us,

That Thy way may be known upon earth,

Thy saving power among all nations.

Let the peoples give thanks unto Thee, O Lord;

Let the peoples give thanks unto Thee, all of them.

O let the nations be glad and sing for joy;

For Thou judgest the peoples with equity,

And guidest the nations upon earth.

Let the peoples give thanks unto Thee, O God;

Let the peoples give thanks unto Thee, all of them.

The earth has yielded her produce,

May God, our God, bless us.

May God bless us;

And let all the ends of the earth revere Him.

ערבית למוצאי שבת ויום טוב

והוא רחום יכפר עון ולא ישחית. והרבה להשיב
אפו ולא יעיר כל חמתו: יי הושיעה. המלך יעננו ביום
קראנו:

Reader

ברכו את יי המברך:

Congregation and Reader

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם. אשר בדרו
מעריב ערבים בחכמה פותח שערים ובתבונה משנה
עתים ומחליף את הזמנים. ומסדר את הכוכבים
במשמרתיהם ברקיע ברצנו. בורא יום ולילה גולל
אור מפני חשך וחשך מפני אור. ומעביר יום ומביא
לילה ומבדיל בין יום ובין לילה. יי צבאות שמו: אל
חי וקים תמיד ימלוך עלינו לעולם ועד. ברוך אתה
יי המעריב ערבים:

אהבת עולם בית ישראל עמך אהבת. תורה ומצות
חקים ומשפטים אוהבו למדת. עליכן יי אלהינו בשכבנו
ובקומנו נשים בתקיד. ונשמח בדרברי תורתך ובמצותיך
לעולם ועד. כי הם חיינו וארץ ימינו ובהם נהנה יומם
ולילה. ואהבתך אל תסיר ממנו לעולמים. ברוך אתה
יי אוהב עמו ישראל:

EVENING SERVICE — CONCLUSION OF SABBATH AND FESTIVALS

And God being merciful, forgiveth iniquity and destroyeth not; yea, often He turneth His anger away, and doth not stir up all His indignation. O Lord, save us. O King, answer us on the day when we call.

Reader

Bless the Lord who is to be praised.

Congregation and Reader

Praised be the Lord who is blessed for all eternity.

Praised be Thou, O Lord our God, Ruler of the universe, who with Thy word bringest on the evening twilight, and with Thy wisdom openest the gates of the heavens. With understanding Thou dost order the cycles of time and varieest the seasons, setting the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. By Thy will the day passes into night; The Lord of heavenly hosts is Thy name. O ever living God, mayest Thou rule over us forever. Blessed be Thou, O Lord, who bringest on the evening twilight.

With everlasting love hast Thou loved the house of Israel, teaching us Thy Torah and commandments, Thy statutes and judgments. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy teachings and rejoice forever in the words of Thy Torah and in its commandments, for they are our life and the length of our days. Day and night will we meditate upon them. O may Thy love never depart from us. Blessed be Thou, O Lord, who lovest Thy people Israel.

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
 הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֶת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-
 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

דברים י"א י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתֵי אֲשֶׁר אֲנֹכִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לֹאֲהַבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
 לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְרָאֲרָצְכֶם בְּעֵתוֹ יוֹרֶה
 וּמִלְקוֹשׁ וְאֶסְפָּת דָּגָגָה וְתִירֹשׁ וְיִצְהָרָה: וְנָתַתִּי עֹשֶׁב
 בְּשָׂדְךָ לְבִהְמֹתַי וְאֶכְלָתָּ וְשִׂבַּעְתָּ: הִשְׁמָרוּ לָכֶם פֶּךָ
 יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-

Deuteronomy 6:4-9

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His glorious kingdom for ever and ever.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. Thou shalt teach them diligently unto thy children, speaking of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house and upon thy gates.

Deuteronomy 11:13-21

It shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the displeasure of the Lord will be aroused against you, and He shut up

השמים ולא יהיה מטר והאדמה לא תתן את־יבולה
ואבדתם מהרה מעל הארץ הטבה אשר יהיה נתן
לכם: ושמתם את־דברי אלה על־לבבכם ועל־נפשכם
וקשרתם אתם לאות על־ידיכם והיו לטוטפת בין
עיניכם: ולמדתם אתם את־בניכם לדבר בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם
על־מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי
בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת
להם כימי השמים על־הארץ:

במדבר ט"ו ל"ז-מ"א

ויאמר יהוה אל־משה לאמר: דבר אל־בני ישראל
ואמרת אליהם ועשו להם ציצת על־כנפי בגדיהם
לדרתם ונתנו על־ציצת הכנף פתיל תכלת: והיה
לכם לציצת וראיתם אתו וזכרתם את־כל־מצות יהוה
ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם
אשר־אתם זנים אחריהם: למען תזכרו ועשיתם את־
כל־מצותי והייתם קדשים לאלהיכם: אני יהוה אלהיכם
אשר הוצאתי אתכם מארץ מצרים להיות לכם
לאלהים אני יהוה אלהיכם:

יהוה אלהיכם אמת:

the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, upon the land which the Lord promised unto your fathers to give them, as the days of the heavens above the earth.

Numbers 15:37-41

The Lord spoke unto Moses, saying: Speak unto the children of Israel, and bid them make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray:—

That ye may remember to do all My commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt to be your God; I am the Lord your God.

אָמַת וְאַמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זִלְתּוֹ. וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ: הַפּוֹדֵנוּ מִיַּד מְלָכִים
מִלְּכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים: הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ: הָעֹשֶׂה גְדֻלּוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים
וְלֹא נָתַן לַמוֹט רִגְלָנוּ. הַמְדַּרְיָנוּ עַל בָּמוֹת אוֹיְבֵינוּ וְיָרֵם
קִרְנֵנוּ עַל כָּל־שֹׁנְאֵינוּ: הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפֶּרַעַה.
אֲתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם: הַמַּכָּה בַּעֲבָרְתּוֹ כָּל־
בְּכוֹרֵי מִצְרָיִם. וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם: הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יַם־סוּף. אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע: וְרָאוּ בְּנָיו גְּבוּרָתוֹ שֶׁבָּחוּ
וְהוֹדּוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מַשֶּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה. בְּשִׁמְחָה רַבָּה וְאָמְרוּ כָּלָם.
מִי־כִמְכָּה בָּאֵלִם יי מִי כִמְכָּה נֶאֱדָר בַּקֹּדֶשׁ נוֹרָא
תַּהֲלִית עֲשֵׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בְּנִיךָ בּוֹקֵעַ יָם לִפְנֵי מַשֶּׁה. זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ. יי יִמְלֹךְ לְעֹלָם וָעַד:
וְנֶאֱמַר כִּי־פָדָה יי אֶת־יַעֲקֹב וְנֶאֱלֹו מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי גֹּאֵל יִשְׂרָאֵל:

Adapted from the Hebrew

True and certain it is that there is one God,
And there is none like unto Him.

It is He who redeemed us from the might of tyrants,
And executed judgment upon all our oppressors.

Great are the things that God hath done;
His wonders are without number.

He causes us to triumph over our enemies,
And raises up our glory above our foes.

Wondrously He visited judgment upon Pharaoh,
Performing signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage,
And delivered them from slavery unto freedom.

In every age the Lord hath been our hope;
He rescued us from enemies who sought to destroy us.

May He continue His protecting care over Israel,
And guard all His children from disaster.

When the children of Israel beheld the might of the Lord.
They gave thanks unto Him and praised His name.

They accepted His Sovereignty willingly,
And sang a song unto Him.

Moses and the Children of Israel exultingly proclaimed:
Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Revered in praises, doing wonders?

When Thou didst rescue Israel at the Red Sea,
Thy children beheld Thy supreme power.

This is my God! they exclaimed, and said:
The Lord shall reign for ever and ever.

As Thou didst deliver Israel from a power mightier
than he,
So mayest Thou redeem all Thy children from oppression.

Blessed art Thou, O Lord,
Redeemer of Israel.

השְׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ וְתַקֵּנֵנוּ בַּעֲצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִנּוּ בַּעֲדֵנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יי שׁוֹמֵר עַמּוֹ
יִשְׂרָאֵל לָעַד:

בָּרוּךְ יי לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יי מַצִּיִּן שָׁכֵן
יְרוּשָׁלַיִם. הִלְלוּהָ: בָּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
נִפְלְאוֹת לְבָדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וַיִּמָּלֵא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח
יי בַּמַּעֲשִׂי: יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם: כִּי לֹא
יִטֵּשׁ יי אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוֹאִיל יי לַעֲשׂוֹת
אֹתָכֶם לוֹ לְעַם: וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פָּנֵיהֶם וַיֹּאמְרוּ.
יי הוּא הָאֱלֹהִים. יי הוּא הָאֱלֹהִים: וְהָיָה יי לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וְשִׁמוֹ אֶחָד: יְהִי
חֶסֶדְךָ יי עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו.
וּקְבֹצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ
לְהַשְׁתַּבֵּחַ בְּתֵהֱלִיתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאֻּ וַיִּשְׁתַּחֲווּ
לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ: כִּי־גָדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת
אַתָּה אֱלֹהִים לְבָבְךָ: וְאַנְחֵנוּ עִמָּךְ וְצֵאן מִרַעֲיִתְךָ. נוֹדָה
לָךְ לְעוֹלָם לְדוֹר וָדוֹר נִסְפָּר תִּהְלִיתְךָ:

Cause us, O Lord our God, to lie down in peace, and raise us up again, O our King, unto life. Spread over us Thy tabernacle of peace. Direct us aright through Thine own good counsel. Save us for Thy name's sake. Be Thou a shield about us. Remove from us every enemy, pestilence, sword, famine, and sorrow. Help us, O Lord, to resist temptation. Shelter us with Thy protecting love, for Thou art our guardian and deliverer. Yea, Thou God and King art gracious and compassionate. Guard Thou our going out and our coming in unto life and peace, henceforth and forevermore. Blessed be Thou, O Lord, who guardest Thy people Israel forever.

Blessed be the Lord forevermore. Amen and Amen. Blessed from Zion be the Lord who dwelleth in Jerusalem. Praise the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. Blessed be His glorious name forever. Let the whole earth be filled with His glory. Amen and Amen. May the glory of the Lord endure forever; let the Lord rejoice in His works. Blessed be the name of the Lord from this time forth and forever. For the Lord will not forsake His people for His great name's sake; for the Lord taketh delight in making you a people for Himself. And when all the people beheld the glory of the Lord, they fell on their faces and exclaimed: The Lord, He is God; the Lord, He is God. And the Lord shall be King over all the earth; on that day shall the Lord be One, and His name one. May Thy lovingkindness, O Lord, be upon us, for we have placed our hope in Thee. Save us, O God of our salvation; gather us together and save us from the nations that oppress us that we may give thanks unto Thy holy name, and find glory in praising Thee. All nations whom Thou hast made shall come and bow down before Thee, O Lord, and they shall glorify Thy name, for Thou art great; Thou doest wondrous things and Thou alone art God. We are Thy people and the sheep of Thy pasture; we will give thanks unto Thee forever. To all generations will we recount Thy praise.

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה. בָּרוּךְ יְיָ בַּשְּׂכָבָנו.
 בָּרוּךְ יְיָ בְּקוֹמָנו: כִּי בִידְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר
 בִּידְךָ נִפְשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בִּידְךָ אִפְקִיד
 רוּחִי פְּדִיתָה אוֹתִי יְיָ אֵל אֲמֹת: אֱלֹהֵינוּ שְׂבֻשָּׁמִים יַחַד
 שִׁמְךָ. וְקִיָּם מַלְכוּתְךָ תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד:
 יֵרָאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנו. וְתִגַּל נַפְשָׁנו בִּישׁוּעָתְךָ בְּאֵמֶת
 בְּאֵמֶר לְצִיּוֹן מָלֶךְ אֱלֹהֵיךָ: יְיָ מָלֶךְ. יְיָ מָלֶךְ. יְיָ מָלֶךְ.
 לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֶךְ הִיא. וּלְעוֹלָמִי עַד תִּמְלֹךְ
 בְּכָבוֹד. כִּי אֵין לָנוּ מָלֶךְ אֲלֵא אַתָּה. בָּרוּךְ אַתָּה יְיָ
 הַמָּלֶךְ בְּכָבוֹדוֹ. תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. וְעַל
 כָּל מַעֲשָׂיו:

Reader

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֶה רַבָּא. בְּעֶלְמָא דִּי בְּרָא כִרְעוּתָה.
 וְיִמְלִיד מַלְכוּתָה בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֶזְרָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן.

Congregation and Reader

יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעָלְמִי עָלְמָא.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
 וְיִתְהַלָּל שְׁמֶה דְקֻדְשָׁא בְּרִיד הוּא. לְעֵלְא (וּלְעֵלְא) מִן כָּל
 בְּרַחְמָא וּשְׁיִרְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעֶלְמָא. וְאִמְרוּ
 אָמֵן:

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in Thy hand are the souls of the living and the dead, as it is said: In His hand is the soul of every living thing, and the breath of all mankind. Into Thy hand I commit my spirit. Thou dost redeem me, O Lord, Thou God of truth. Our God who art in heaven, make manifest the unity of Thy name, establish Thy kingdom for all time, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in Thy true salvation, when it shall be said unto Zion: Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever; for the kingdom is Thine, and to everlasting Thou wilt reign in glory; for we have no King but Thee. Blessed art Thou, O Lord, the King, who continually in Thy glory wilt reign over us and over Thy creation for ever and ever.

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

עמידה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

During the Ten Days of Repentance add:

זָכְרֵנוּ לַחַיִּים. מֶלֶךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ
בִּסְפָּר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מַחְיֶה מֵתִים אַתָּה. רַב
לְהוֹשִׁיעַ.

From Shemini Azeret until Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמַקְיֵם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹד בָּעַל גְּבוּרֹת וּמִי דוֹמָה
לָךְ. מֶלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Repentance add:

מִי כְמוֹד אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחְיֶה
הַמֵּתִים:

The Amidah is said standing, in silent devotion.

O Lord, open Thou my lips and my mouth shall declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, revered and exalted God. Thou bestowest lovingkindness and possessest all things. Mindful of the patriarchs' love for Thee, Thou wilt in Thy love bring a redeemer to their children's children for the sake of Thy name.

During the Ten Days of Repentance add:

Remember us unto life, O King who delightest in life, and inscribe us in the Book of Life so that we may live worthily for Thy sake, O Lord of life.

O King, Thou Helper, Redeemer and Shield, be Thou praised, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou callest the dead to immortal life for Thou art mighty in deliverance.

From Shemini Azeret until Pesah add:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life. Thou upholdest the falling, healest the sick, settest free those who are in bondage, and keepest faith with those that sleep in the dust. Who is like unto Thee, Almighty King, who decreest death and life and bringest forth salvation?

During the Ten Days of Repentance add:

Who may be compared to Thee, Father of mercy, who in love rememberest Thy creatures unto life?

Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יוֹם יְהִלְלוּךָ
סְלָה. *בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

**During the Ten Days of Repentance conclude thus:*

בְּרוּךְ אַתָּה יי. הַמֶּלֶךְ הַקָּדוֹשׁ:

אָתָּה חוֹנֵן לְאָדָם רַעַת. וּמְלַמֵּד לְאָנוּשׁ בִּינָה.

At the Conclusion of Sabbath and Festivals add:

אָתָּה חוֹנֵנֵנוּ לְמַדֵּעַ תּוֹרָתְךָ. וְתַלְמִידֵינוּ לַעֲשׂוֹת חֻמֵּי דְצִוְוֶיךָ.
וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קָדֹשׁ לְחֹל. בֵּין אֹרֶךְ לְחֶשֶׁךְ. בֵּין יִשְׂרָאֵל
לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. אֲבִינוּ מְלָכֵנוּ. הַחֵל
עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם חֲשׂוֹבִים מְכַל־חֶטָּא.
וּמְנַקִּים מְכַל־עוֹן. וּמְדַבְּקִים בִּירְאָתְךָ.

וְחַנּוּנוּ מֵאֲתָךְ רַעַת בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה יי.

חוֹנֵן הַרַעַת:

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ. וְקַרְבָּנוּ מְלָכֵנוּ לַעֲבוֹדָתְךָ.
וְהַחֲזִיקֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יי. הַרוֹצֵה
בְּתִשׁוּבָה:

סְלַח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מְחַל־לָנוּ מְלָכֵנוּ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי חֲנוּן הַמֶּרְבֶּה
לְסִלּוּחַ:

רְאֵה נָא בְּעֵינֵינוּ. וְרִיבָה רִיבֵנוּ. וּגְאֹלָנוּ מִהֲרָה לְמַעַן
שִׁמְךָ. כִּי גּוֹאֵל חֹק אַתָּה. בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

Holy art Thou and holy is Thy name and unto Thee holy beings render praise daily.* Blessed art Thou, O Lord, the holy God.

**During the Ten Days of Repentance conclude thus:*

Blessed art Thou, O Lord, the holy King.

Thou endowest man with knowledge and teachest man understanding.

At the Conclusion of Sabbath and Festivals add:

Thou hast endowed us with a knowledge of Thy Torah and hast taught us to perform the statutes of Thy will. Thou hast made distinction, O Lord our God, between the sacred and the secular, between light and darkness, between Israel and the heathens, between the seventh day of rest and the six days of work. O our Father, our King, grant that the days which are approaching may begin for us in peace. May we be withheld from all sin, cleansed from all iniquity, and may we cleave in reverence to Thee.

O grant us knowledge, understanding and discernment. Blessed art Thou, O Lord, who bestowest knowledge upon man.

Bring us back, O our Father, to Thy Torah; draw us near, O our King, to Thy service, and restore us unto Thy presence in wholehearted repentance. Blessed art Thou, O Lord, who desirest repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed. Verily Thou art merciful and forgiving. Blessed art Thou, O gracious Lord, who art abundant in forgiveness.

Behold our affliction and plead our cause. Hasten to redeem us for the sake of Thy name, for Thou art a mighty Redeemer. Blessed art Thou, O Lord, Redeemer of Israel.

רַפָּאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנו וְנוֹשְׁעָה. כִּי תִהְלָתְנוּ אִתָּה.
וְהַעֲלֵה רַפּוּאָה שְׁלָמָה לְכָל־מִכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמָן וְרַחֲמָן אִתָּה. בָּרוּךְ אַתָּה יי. רוֹפֵא חוֹלֵי עַמּוֹ
יִשְׂרָאֵל:

בָּרוּךְ עָלֵינוּ יי אֱלֹהֵינוּ אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל מִינֵי
תְּבוּאָתָה לְטוֹבָה.

**During Spring and Summer add:*

וְתוֹן בִּרְכָה עַל פְּנֵי הָאָדָמָה.

During Winter add:

וְתוֹן טַל וּמָטָר לְבִרְכָה עַל פְּנֵי הָאָדָמָה.

וּשְׁבַעֲנוּ מִטוֹבָךְ. וּבָרַךְ שְׁנָתְנוּ כְּשָׁנִים הַטּוֹבוֹת. בָּרוּךְ
אַתָּה יי מְבָרֵךְ הַשָּׁנִים:

תַּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתְנוּ. וְשֵׂא נֶס לְקִבְץ גְּלִיּוֹתֵנוּ.
וְקַבְּצֵנוּ יַחַד מֵאֲרָבַע כְּנָפּוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי מְקַבֵּץ
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה. וְיוֹעֲצֵנו כְּבִתְחִלָּה.
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבִדּוּךְ
בְּחֶסֶד וּבְרַחֲמִים וְצִדְקָנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יי מֶלֶךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Repentance conclude thus:

בָּרוּךְ אַתָּה יי. הַמֶּלֶךְ הַמִּשְׁפָּט:

**From Holi Hamoed Pesach until Dec. 4th*

Heal us, O Lord, and we shall be healed; save us and we shall be saved, for to Thee we offer praise. Grant complete healing for all our ailments for Thou, O God, art our King, our faithful and merciful Healer. Praised art Thou, O Lord, who healest the sick among Thy people Israel.

Bless this year unto us, O Lord our God, and bless its yield that it may be for our welfare.

**During Spring and Summer add:*

Send Thy blessing upon the earth.

During Winter add:

Send dew and rain for a blessing upon the earth.

Satisfy us out of Thy bounty, O Lord. Do Thou bless this year, that it be for us a year of abundance. Praised be Thou, O Lord, who dost bless the years.

Sound the great Shofar proclaiming our freedom. Raise the banner to assemble our exiles, and gather us together from the four corners of the earth. Blessed art Thou, O God, who wilt gather the dispersed of Thy people Israel.

Restore our judges as of yore, and our counsellors as aforetime, and thus remove from us grief and suffering. Reign Thou over us, O Lord, Thou alone in lovingkindness and mercy and vindicate us in judgment. Blessed art Thou, O Lord, Thou King, who lovest righteousness and judgment.

During the Ten Days of Repentance conclude thus:

Blessed art Thou, O Lord, the King of judgment.

**From the Intermediate Days of Pesah until Dec. 4th.*

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה. וְכָל הָרָשָׁעָה כָּרְנָה
תֹּאבֵד. וְכָל אוֹיְבֵיךָ מִהֲרָה יִכָּרְתוּ. וּמַלְכוּת זְרוֹן מִהֲרָה
תִּעָקֵד וּתִשָּׁבֵר וּתִמָּגֵד וּתִכְנֹיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ
אַתָּה יי שֶׁבֵר אוֹיְבִים וּמִכְנִיעַ זָדִים:

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית
יִשְׂרָאֵל. וְעַל פְּלִיטַת סוּפְרֵיהֶם וְעַל גְּרֵי הַצָּדֵק וְעַלֵּינוּ
יִהְיוּ רַחֲמֶיךָ יי אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים
בְּשִׁמְךָ בְּאַמְתָּ. וְשִׁים חֵלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא יִבּוֹשׁ
כִּי בָךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יי מְשַׁעַן וּמִבְטָח לַצַּדִּיקִים:
וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ
כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּגֵן עוֹלָם.
וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יי בּוֹנֵה
ירוּשָׁלַיִם:

אֵת צֶמַח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ. וְקֶרְנוֹ תִּרְוֵם
בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קִנִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יי
מַצְמִיחַ קֶרֶן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת
וְתַחֲנוּנִים אַתָּה. וּמַלְפָּנֶיךָ מַלְכֵנוּ רִיקָם אֵל תִּשְׁיָבֵנוּ. כִּי
אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה
יי שׁוֹמֵעַ תְּפִלָּה:

As for slanderers, may their hopes come to naught, and may all wickedness perish. May all Thine enemies be destroyed. Do Thou uproot the dominion of arrogance; crush it and subdue it in our day. Blessed art Thou, O Lord, who breakest the power of the enemy and bringest low the arrogant.

May Thy tender mercies, O Lord our God, be stirred towards the righteous and the pious, towards the leaders of Thy people Israel, towards all the scholars that have survived, towards the righteous proselytes and towards us. Grant Thy favor unto all who faithfully trust in Thee, and may our portion ever be with them. May we never suffer humiliation for in Thee do we put our trust. Blessed art Thou, O Lord, who art the staff and trust of the righteous.

The throne and dynasty of David are historic symbols of righteous government and the restoration of Israel's homeland.

Return in mercy to Jerusalem, Thy city, and dwell Thou therein as Thou hast promised. Rebuild it in our own day as an enduring habitation, and speedily set up therein the throne of David. Blessed art Thou, O Lord, who rebuilddest Jerusalem.

Cause the dynasty of David soon to flourish and may it be exalted through Thy saving power, for we daily await Thy deliverance. Blessed art Thou, O Lord, who causest salvation to come forth.

Hear our voice, O Lord our God, have compassion upon us and receive our prayers in loving favor for Thou, O God, hearkenest unto prayers and supplications. Turn us not from Thy presence without Thy blessing, O our King, for Thou hearest the prayers of Thy people Israel with compassion. Blessed art Thou, O Lord, who hearkenest unto prayer.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ותפלתם באהבה תקבל ברחון. ותהי לרחון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה וישמע. ויפקד ויזכר. וזכרנו ופקדוננו וזכרון אבותינו. וזכרון משים בך עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום

On Sukkot say:

חג הסוכות

On Pesah say:

חג המצות

On Rosh Hodesh say:

ראש החודש

הזה. וזכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובך בר ישועה ורחמים חוס ותננו ורחם עלינו והושיענו. כי אליך ענינו. כי אל מלך חנון ורחום אתה:

ותחננה ענינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד צור חיינו מן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בך ועל גשמותינו הפקודות לך. ועל נסיד שבכל יום עמנו ועל נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו רחמיה. והמרחם כי לא-תמו חסדיך מעולם קנינו לך:

O Lord our God, be gracious unto Thy people Israel and accept their prayer. Restore the worship to Thy sanctuary and receive in love and favor the supplication of Israel. May the worship of Thy people be ever acceptable unto Thee.

On New Moon and the Intermediate Days of Festivals add:

Our God and God of our fathers, may our remembrance and the remembrance of our forefathers come before Thee. Remember the Messiah of the house of David, Thy servant, and Jerusalem, Thy holy city, and all Thy people, the house of Israel. Grant us deliverance and well being, lovingkindness, life and peace on this day of

<i>On Rosh Hodesh say:</i>	<i>On Pesah say:</i>	<i>On Sukkot say:</i>
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us this day, O Lord our God, for our good, and be mindful of us for a life of blessing. With Thy promise of salvation and mercy, deliver us and be gracious unto us, have compassion upon us and save us. Unto Thee do we lift our eyes for Thou art a gracious and merciful God and King.

O may our eyes witness Thy return to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

We thankfully acknowledge Thee, O Lord our God, our fathers' God to all eternity. Our Rock art Thou, our Shield that saves through every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy charge; Thy wonders and Thy miracles are daily with us, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Compassionate One, whose lovingkindnesses never cease, we ever hope in Thee.

On Hanukkah and Purim add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות
ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

On Hanukkah

בימי מתתיהו בריוחנן כהן גדול חשמונאי ובניו.
בשעמדה מלכות יון הרשעה עליעמך ישראל. להשפיתם
תורתך ולהעבירם מחקי רצונך: ואמרה ברחמיך הרבים.
עמדת להם בעת צרתם. רבת אתריבם דנת אתדינם
נקמת את נקמתם. מסרת גבורים ביד חלשים. ורבים ביד
מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים.
ותדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש
בעולמך. ולעמך ישראל עשית תשועה גדולה ופרקן
בהיום הזה: ואחר כן באו בגיף לדביר ביתך. ופנו את
היכלך וטהרו אתמקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חגכה אלו. להודות ולהלל
לשמך הגדול:

On Purim

בימי מרדכי ואסתר. בשושן הבירה. בשעמד עליהם
המן הרשע. בקש להשמיד להרוג ולאבד אתכליהיהודים
מנער ועד זקן. טף ונשים. ביום אחד. בשלשהעשר לחדש
שניםעשר. הואחדש אדר. ושללם לבח: ואמרה ברחמיך
הרבים הפרת אתעצתו וקלקלת אתמחשבתו. והשבות
ומולו בראשו ותלו אותו ואת בניו עליהעץ:

On Hanukkah and Purim add:

We thank Thee also for the miraculous and mighty deeds of liberation wrought by Thee, and for Thy victories in the battles our forefathers fought in days of old, at this season of the year.

On Hanukkah

In the days of the High Priest Mattathias, son of Johanan, of the Hasmonean family, a tyrannical power rose up against Thy people Israel to compel them to forsake Thy Torah, and to force them to transgress Thy commandments. In Thine abundant mercy Thou didst stand by them in time of distress. Thou didst rise to their defense and didst vindicate their cause. Thou didst bring retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Thy Torah. Thou didst thus make Thy greatness and holiness known in Thy world, and didst bring great deliverance to Israel. Then Thy children came into Thy dwelling place, cleansed the Temple, purified the Sanctuary, kindled lights in Thy sacred courts, and they designated these eight days of Hanukkah for giving thanks and praise unto Thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, to slay and to annihilate all Jews, both young and old, little children and women, on one day, the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst Thou in Thine abundant mercy bring his counsel to naught, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

וְעַל־כָּלֶם יִתְבַּרֵךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכֵנוּ תָמִיד
לְעוֹלָם וָעֶד:

During the Ten Days of Repentance add:

וּכְתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת.
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי. הַטּוֹב שְׁמֶךָ
וְלֶךְ נָאָה לְהוֹדוֹת:
שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ*.
בָּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

**During the Ten Days of Repentance conclude thus:*

בְּסֵפֶר חַיִּים בָּרָכָה וְשָׁלוֹם וּפְרִיָסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל. לַחַיִּים טוֹבִים
וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֶׂה הַשְּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מוֹדֵבֵר מִרָמָה
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תַּהֲיָה: פֶּתַח
לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים
עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה
לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְיָנְךָ עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ עֲשֵׂה
לִמְעַן תוֹרַתְךָ: לִמְעַן יִחַלְצוּן יְדֵיֶיךָ הוֹשִׁיעָה יִמְיָנְךָ

For all this, Thy name, O our King, shall be blessed and exalted for ever and ever.

During the Ten Days of Repentance add:

O inscribe all the children of Thy covenant for a happy life.

May all the living do homage unto Thee forever and praise Thy name in truth, O God, who art our salvation and our help. Blessed be Thou, O Lord, Beneficent One, unto whom our thanks are due.

Grant lasting peace unto Israel Thy people, for Thou art the Sovereign Lord of peace; and may it be good in Thy sight to bless Thy people Israel at all times with Thy peace.*

Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

**During the Ten Days of Repentance conclude thus:*

In the book of life, blessing, peace and ample sustenance, may we, together with all Thy people, the house of Israel, be remembered and inscribed before Thee for a happy life and for peace. Blessed art Thou, O Lord, who establishest peace.

O Lord,

Guard my tongue from evil and my lips from speaking guile,

And to those who slander me, let me give no heed.

May my soul be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Law,

That Thy statutes I may know and all Thy truths pursue.

Bring to naught designs of those who seek to do me ill;

Speedily defeat their aims and thwart their purposes

For Thine own sake, for Thine own power,

For Thy holiness and Law.

That Thy loved ones be delivered,

Answer us, O Lord, and save with Thy redeeming power.

וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ יי צוּרִי
וְגוֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמָנוֹת:

*When a Festival concludes on a weekday, continue with
Reader's Kaddish, page 256.*

Reader

תְּגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻנְלָא
וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלְא (וּלְעָלְא). מִן כָּל
בְּרַכָּתָא וְשִׁירָתָא. תְּשַׁבְּחָתָא וְתִתְמַתָּא דְאִמִּירָן בְּעָלְמָא. וְאָמְרוּ
אָמֵן:

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Thou who establishest peace in the heavens, grant peace unto us and unto all Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, to grant our portion in Thy Torah and may the Temple be rebuilt in our day. There we will serve Thee with awe as in the days of old.

*When a Festival concludes on a weekday, continue with
Reader's Kaddish, page 256.*

Reader

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

Congregation and Reader

May His great name be blessed for ever and ever.

Reader

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

וַיְהִי נָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:

תהלים צ"א

יֹשֵׁב בְּסֶתֶר עָלִיוֹן בָּצַל שְׂדֵי יִתְלוֹנֹן:
אֹמֵר לַיהוָה מַחְסִי וּמַצֻּדָּתִי אֱלֹהֵי אֲבֹתֵיכֶם:
כִּי הוּא יִצְיָלְךָ מִפֶּחַ יְקוֹשׁ מִדְּבַר הָוּוֹת:
בְּאַבְרָתוֹ יִסָּךְ לָךְ וּתְחַת־כַּנְפָּיו תִּחְסֶה
צָנָה וְסִחְרָה אָמְתוֹ:

לֹא־תִירָא מִפֶּחַד לִי לָהּ מַחֲזִיק יְעוֹף יוֹמָם:
מִדְּבַר בְּאֶפֶס יְהִלָּךְ מִקָּטָב יִשׁוּד צְהָרִים:
יִפֹּל מִצִּדְּךָ אֵלֶיךָ וּרְבֵבָה מִימִינֶךָ
אֵלֶיךָ לֹא יָנֹשׁ:

רַק בְּעֵינֶיךָ תִּבְטֹחַ וְשָׁלַמַת רָשָׁעִים תִּרְאֶה:
כִּי־אָמְתָה יְהוָה מַחְסִי עָלִיוֹן שְׁמַתָּ מְעוֹנָה:
לֹא־תִאָּנֶה אֵלֶיךָ רָעָה וְנָגַע לֹא־יִקְרַב בְּאַהֲלֶיךָ:
כִּי מִלְּאָכָיו יִצְוֶה־לָּךְ לְשֹׁמְרֶךָ בְּכָל־דֶּרֶכֶיךָ:
עַל־כַּפִּים יִשְׁאֹנֶנְךָ פֶּרֶתְנֶנְךָ בְּאָבֹן רִגְלֶךָ:
עַל שֹׁחַל וּפֶתֶן תִּדְרֹךְ תִּרְמַס כְּפִיר וְתַנִּין:
כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ אֲשׁוּבָהוּ כִּי־יָדַע שְׁמִי:
יִקְרָאֲנִי וְאַעֲנֶהוּ עֲמוֹ אֲזַכִּי בְצָרָה

אֶחָלְצָהוּ וְאַכְבֶּדְהוּ:

אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:
אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

And let Thy graciousness, O Lord our God, be upon us;
Establish Thou also the work of our hands for us;
Yea, the work of our hands establish Thou it.

PSALM 91

Dwelling in the shelter of the Most High,
Abiding under the protection of the Almighty,
I say of the Lord: He is my refuge and my fortress,
My God, in whom I trust.

He will deliver you from the snare of the fowler,
And from the destructive pestilence.

He will cover you with His pinions,
And under His wings shall you take refuge;
His truth is a shield and armor.

You shall not be afraid of the terror by night,
Nor of the arrow that flies by day;

Of the pestilence that stalks in darkness,
Nor of the destruction that ravages at noonday.

A thousand may fall at your side,
And ten thousand at your right hand,
But it shall not come near you.

You shall behold only with your eyes,
And see the recompense of the wicked.

Because you have made the Lord your fortress,
And the Most High your refuge,

No evil shall befall you,
Neither shall any plague come near your tent.

For He will give His angels charge over you,
To guard you in all your ways.

They shall bear you upon their hands,
Lest you strike your foot against a stone.

You shall tread upon the lion and asp,
You shall trample on the young lion and serpent.

'Because he has set his love upon Me, I will deliver him,
I will protect him because he has known My name.

He shall call upon Me, and I will answer him;
I will be with him in trouble;

I will rescue him and bring him to honor.

I will give him abundance of long life,
And he shall witness My salvation.'

ואתה קדוש יושב תהלות ישראל: וקרא זה אליזה
ואמר. קדוש קדוש קדוש יי צבאות. מלא כלהארג
כבודו: ומקבלין דין מדין ואמרין קדיש בשמי מרומא
עלאה. בית שכינתה. קדיש על ארעא עובד גבורתה.
קדיש לעלם ולעלמי עלמאי. יי צבאות מליא כל
ארעא ויו יקרה: ותשאני רוח ואשמע אחרי קול רעש
גדול. ברוך כבוד יי ממקומו: ונטלתי רוחא. ושמעת
בתרי קל יע סגיא. דימשבחין ואמרין. בריך יקרא
דיי מאתר בית שכינתה: יי מלך לעלם ועד: יי
מלכותה קאם לעלם ולעלמי עלמאי:

יי אלהי אברהם יצחק וישראל אבותינו. שמרה
זאת לעולם ליצר מחשבות לבב עמך והכן לבבם
אליה: והוא רחום יכפר עון ולא ישחית. והרבה להשיב
אפו ולא יעיר כלחמתו: כי אתה אדני טוב וסלח ורב
חסד לכל יקראיך: צדקתך צדק לעולם ותורתך אמת:
תמן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו
מימי קדם: ברוך אדני יום יום יעמסלנו האל ישועתנו
סלה: יי צבאות עמנו משגבלנו אלהי יעקב סלה: יי
צבאות אשרי אדם בטח בך: יי הושיעה המלך יעגנו
ביום קראנו:

ברוך הוא אלהינו שבראנו לכבודו. והבדילנו
מן התועים. ונתן לנו תורת אמת וחי עולם נטע
בתוכנו. הוא יפתח לבנו בתורתו. וישם בלבנו אהבתו

Thou art holy, O Thou that art enthroned upon the praises of Israel. And one called to another and said: Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. [And they receive sanction one from the other, and say: Holy in the highest heavens, the place of His abode; Holy upon earth, the work of His mighty power, Holy forever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of His glory.]* And a wind lifted me up, and I heard behind me a mighty chorus proclaiming: Blessed be the glory of the Lord everywhere. [Then a wind lifted me up, and I heard behind me the mighty moving sound of those who uttered praises and said: Blessed be the glory of the Lord from the place of His abode.] The Lord shall reign for ever and ever. [The kingdom of the Lord is established forever and to all eternity.]

O Lord, God of our fathers, Abraham, Isaac and Israel, keep this forever in the inward thoughts of the heart of Thy people, and direct their heart unto Thee, for Thou, being merciful, full of compassion, forgivest iniquity and destroyest not; yea, many a time Thou turnest anger away. For Thou, O Lord, art good, and ready to forgive, and abounding in mercy unto all who call upon Thee. Thy righteousness is everlasting and Thy Law is truth. Thou wilt show faithfulness to Jacob and mercy to Abraham, as Thou hast promised unto our fathers from the days of old. Blessed be the Lord who day by day bears our burden. He is the God of our salvation; the Lord of hosts be with us; the God of Jacob be a stronghold unto us. O Lord of hosts, happy is the man that trusteth in Thee. Save, O Lord; O King, answer us on the day when we call.

Blessed be our God who hath created us for His glory, and hath separated us from them that go astray by giving us the Torah of truth, thus planting everlasting life in our midst. May He open our hearts unto His Law, and with

* The verses enclosed in brackets are the Targum or Aramaic paraphrases of the preceding Biblical texts.

וַיֵּרְאוּהוּ וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שָׁלֵם. לִמְעַן לֹא
 נִיָּע לָרִיק וְלֹא נֵלֵךְ לִבְהִלָּה: יְהִי רְצוֹן מִלְּפָנֶיךָ יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁשֹׁמֹר חֲקִיךָ בְּעוֹלָם הָהָא.
 וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה וְנִרְשׁ טוֹבָה וּבִרְכָּה לְשָׁנֵי יָמוֹת
 הַמְּשִׁיחַ וְלַחֲיֵי הָעוֹלָם הַבָּא: לִמְעַן וְזִמְרָה כְבוֹד וְלֹא
 יָדָם יי אֱלֹהֵי לְעוֹלָם אֻמְדָּה: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח
 בִּי וְהָיָה יי מִבְּטָחוֹ: בְּטָחוֹ בִּי עֲדִיעֵד. כִּי בָּיָה יי צוֹר
 עוֹלָמִים: וַיִּבְטָחוּ בָּךְ יוֹדְעֵי שְׁמֶךָ. כִּי לֹא־עָנֹכֶת דְּרָשִׁיךָ
 יי: יי חֲפֵץ לִמְעַן צְדָקוֹ יִגְדִּיל תוֹרָה וַיֵּאדִיר:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶה רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיִּמְלִיךְ
 מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵנְלָא
 וּבִזְמַן קָרִיב וְאִמְרוּ: אָמֵן:

יְהִי שְׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
 וַיִּתְהַלָּל שְׁמֶה דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא (וּלְעֵלְא) מִן כָּל
 בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנִתְמַתָּא דְאַמִּירָן בְּעֵלְמָא. וְאִמְרוּ
 אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי
 בְּשַׁמַּיָּא. וְאִמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וַחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
 וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם. עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
 וְאִמְרוּ אָמֵן:

*During ספירה, the Omer is counted. See page 212.
 On Hanukkah, the lights are now kindled. See page 262.*

love and reverence may we do His will and serve Him with a perfect heart that we may not labor in vain, nor bring forth confusion. May it be Thy will, O Lord, our God and God of our fathers, that we keep Thy statutes in the world, and be worthy to live and inherit happiness and blessings in the days of the Messiah and in the life of the world to come. May my soul sing Thy praise and not be silent; O Lord my God, I will give thanks unto Thee forever. Blessed is the man that trusteth in Thee, O Lord, and whose trust Thou art. Trust in the Lord forever, for the Lord is an everlasting Rock. And they that know Thy name will put their trust in Thee; Thou hast not forsaken them that seek Thee. Thou, O Lord, desirest for the sake of Thy righteousness to make the Torah great and glorious.

Magnified and sanctified be the name of God throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

May His great name be blessed for ever and ever.

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea, is beyond all praises, hymns and blessings that man can render unto Him; and say ye, Amen.

May the prayers and supplications of the whole house of Israel be acceptable unto their Father in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May He who establisheth peace in the heavens, grant peace unto us and unto all Israel; and say ye, Amen.

During Sefirah, the Omer is counted. See page 212.

On Hanukkah, the lights are now kindled. See page 262.

ויתן לך

ויתן לך האלהים מטל השמים ומשמני הארץ ורב דגן
ותירש: יעבדוך עמים וישתחוו לך לאמים. הוה גביר לאחיה
וישתחוו לך בני אמה. ארריה ארור ומברכיה ברוך: ואל שדי
יברך אתה ויפרך וירבך והיית לקהל עמים: ויתן לך את
ברכת אברהם. לך ולזרעך אתה לרשתה את ארץ מגרית.
אשר נתן אלהים לאברהם:

מאל אביה ויעזרה ואת שדי ויברכה. ברכת שמים מעל.
ברכת תהום רבצת תחת. ברכת שדים ורחם: ברכת אביה
גברו על ברכת הזרי עד תאנות גבעת עולם. תהיון לראש
יוסף ולקדקד נזיר אחיו:

ואהבהך וברכהך והרבהך. וברך פרי בטנה ופרי אדמתה.
דגנה ותירשה ויצהרה שגור אלפיה ועשתרת צאנה על האדמה
אשר נשבע לאבותיה לתת לך: ברוך תהיה מקליהעמים. לא
יהיה בך עקר ועקרה ובבהמתה: והסיר יי ממך כלחילי
וכל מדוי מצרים הרעים אשר ידעת. לא ישימם בך ונתנם
בכל שנאיה:

The following verses consist of a number of blessings from Scripture giving assurance to our ancestors of sustenance, deliverance, consolation, and peace. As we face the tasks of a new week, we recall these blessings and the hope they brought them in time of trial.

ISAAC'S BLESSINGS TO JACOB

May God give thee of the dew of heaven, of the fatness of the earth, and abundance of corn and wine. May peoples serve thee and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be every one that blesseth thee. And may Almighty God bless thee and make thee fruitful, and multiply thee, that thou mayest become a multitude of peoples. May He give thee the blessing of Abraham, to thee and thy seed with thee, that thou mayest inherit the land of thy sojournings which God gave unto Abraham.

JACOB'S BLESSING TO JOSEPH

Mayest thou be blessed by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that coucheth beneath and blessings of fecundity. The blessings of thy father are mighty beyond the blessings of my forefathers unto the utmost bound of the everlasting hills; such blessings shall be on the head of Joseph and on the crown of the head of the prince among his brethren.

MOSES' BLESSING TO THE CHILDREN OF ISRAEL

And He will love thee and bless thee and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy cattle and the young of thy flock, in the land which He promised unto thy fathers to give thee. Thou shalt be blessed above all peoples; there shall be no more barren or sterile ones among you or among your cattle. And the Lord will take away from thee all sickness; and He will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will inflict them upon all them that hate thee.

המלאך הנאל אתי מכל רע. יברך את הנזירים וינרא בהם
שמי ושם אבותי. אברהם ויצחק. וידנו לרב בקרב הארץ:
:: אלהיכם הרבה אתכם והנכם היום ככוכבי השמים לרב:
:: אלהי אבותיכם יסף עליכם בכם אלף פעמים ויברך אתכם
באשר דבר לכם:

ברוך אתה בעיר וברוך אתה בשדה: ברוך אתה בבאך
וברוך אתה בצאתך: ברוך טנאך ומשארתך: ברוך פרי בטןך
ופרי אדמתך ופרי בהמתך. שגר אלפיה ועשתרות צאנה: יצו
:: אתה את הברכה באסמיה. ובכל משלח ידך וברכה בארץ
אשר :: אלהיה נתן לך: יפתח :: לך את אוצרו הטוב. את
השמים למת מטר ארצה בעתו ולברך את כל מעשה ידך.
והלית גוים רבים ואמה לא תלנה: כי :: אלהיה ברכה באשר
דבר לך. והעבטת גוים רבים ואמה לא תעבט. ומשלח בגוים
רבים ובה לא ימשלו: אשריה ישראל מי כמוך עם נושע ביי.
מגן עזרך ואשר חרב גאנתך. ויבחו איביך לך ואמה על
במותימו תדרך:

מחיתי כעב פשעיה וכענן חטאתיה. שובה אלי כי גאלתיך:
רנו שמים כי עשה ::. הריעו תחתיות ארץ. פצחו הרים רנה
יער וכל עץ בו. כי גאל :: יעקב ובישראל יתפאר: גאלנו ::
צבאות שמו קדוש ישראל:

ישראל נושע ביי תשועת עולמים. לא תבשו ולא תכלמו
עד עולמי עד: ואכלתם אכול ושבו ע והללתם את שם ::
אלהיכם אשר עשה עמכם להפליא. ולא יבשו עמי לעולם:
וידעתם כי בקרב ישראל אני ואני :: אלהיכם ואין עוד. ולא
יבשו עמי לעולם: כי בשמחה תצאו ובשלום תובלון. ההרים
והנבעות יפצחו לפניכם רנה וכל עצי השדה ימחאו כף: הנה

JACOB'S BLESSING TO EPHRAIM AND MANASSAH

The angel who hath redeemed me from all evil, bless the lads; and let my name be named in them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

MOSES' BLESSING TO THE CHILDREN OF ISRAEL

The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. May the Lord, the God of your fathers, multiply you a thousand fold, and bless you, as He hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy kneading-trough. Blessed shall be the fruit of thy body and the fruit of thy land and the fruit of thy cattle, the increase of thy cattle, and the young of thy flock. The Lord will command the blessing upon thee in thy storehouses, and in all that thou puttest Thy hand unto; and He will bless Thee in the land which the Lord thy God giveth thee.

The Lord will open unto thee His good treasury, the heaven to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, and thou shalt not borrow. Happy art thou, O Israel; who is like unto thee, a people saved by the Lord, the shield of thy help, and the sword of thy triumph! And thine enemies shall dwindle away before thee, and thou shalt tread upon their high places.

DIVINE PROMISES TO ISRAEL

I have blotted out as a thick cloud thy transgressions, and as a mist thy sins; return unto Me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout aloud, O depths of the earth; break forth into singing, ye mountains and forest, and every tree therein; for the Lord hath redeemed Jacob, and doth glorify Himself in Israel. Our redeemer, the Lord of Hosts is His name, the Holy One of Israel.

O Israel, that art saved by the Lord with an everlasting salvation, ye shall not be ashamed nor confused, world without end. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you; and My people shall never be put to shame. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else; and My people shall never again be put to shame. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

אל ישועתי אבטח ולא אפחד. כי עזי וזמרת יה יה. ויהי לי
 לישועה: ושאבתם מים בששון ממעיני הישועה: ואמרתם ביום
 ההוא. הודו לי קראו בשמו הודיעו בעמים עלילותיו. הנפירו
 כי נשגב שמו: וזרו יה כי גאות עשה. מונעת זאת בכל הארץ:
 צהלי ורני ישבת ציון. כי גדול בקרבך קדוש ישראל: ואמר
 ביום ההוא. הנה אלהינו זה קנינו לו ויושיענו. זה יה קנינו לו
 נגילה ונשמחה בישועתו:

בית יעקב לכו ונלכה באור יה: והיה אמונת עתיד חסן ישועת
 חכמת נדעת. יראת יה היא אוצרו: ויהי דוד לכל דרכיו משכיל
 וני עמו: פדה בשלום נפשי מקרב לי. כי ברכים היו עמדי:
 ניאמר העם אל שאול היונתן מות אשר עשה הישועה הגדולה
 הזאת בישראל. חלילה חי יה אם יפל משערת ראשו ארצה.
 כי עם אלהים עשה היום הזה. ויפרו העם את יונתן ולא מת:
 ופרויה יה ישובו ובאו ציון ברכה. ושמחת עולם על ראשם. ששון
 ושמחה ישיגו וגו' ונאנחה: הפכת מספדי למחול לי. פתחת
 שקי ותאזני שמחה: ולא אבה יה אלהיה לשמוע אל בלעם.
 ויהפך יה אלהיה לך את הקללה לברכה כי אהבך יה אלהיה:
 אז תשמח בתולה במחול ובחרים ונקים יחדיו. והפכתי אבלם
 לששון ונחמתיים ושמחתיים מיגונם:

בורא נוב שפתים. שלום שלום לרחוק ולקרוב אמר יה:
 ורפאתיו: ורוח לבשה את עמשי ראש השלישים לך דוד ועמך
 בן ישי. שלום שלום לך ושלום לעזרה. כי עזרה אלהיה.
 ונקבלם דויד ויתנם בראשי הגדוד: ואמרתם כה לחי. ואמה
 שלום וביתך שלום וכל אשר לך שלום: יה עז לעמו יתן: וברך
 את עמו בשלום:

Behold, God is my salvation; I trust Him and I will not be afraid, for the Lord God is my strength and song; and He is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say: Give thanks unto the Lord, proclaim His name, declare His doings among the peoples, record that His name is exalted. Sing unto the Lord, for He hath done gloriously; let this be made known in all the earth. Sing for joy, O inhabitants of Zion; for great is the Holy One of Israel in your midst. And it shall be said on that day: Lo, this is our God in whom we placed our hope that He might save us; this is the Lord for whom we have waited; we will be glad and rejoice in His salvation.

OTHER SCRIPTURAL ASSURANCES

O house of Jacob, come and let us walk in the light of the Lord. And the stability of thy times shall be abundance of salvation, wisdom and knowledge, and reverence for the Lord which is His treasure. And David had prospered in all his ways, and the Lord was with Him. He hath delivered my life in peace so that none came nigh me, for there were many that strove with me. And the people said unto Saul: Shall Jonathan die, who hath wrought this great deliverance in Israel? Far from it, as the Lord liveth, there shall not one hair of his head fall to the ground, for with God's help hath he wrought this day. So the people rescued Jonathan that he died not. And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall vanish. Thou didst turn for me my mourning into dancing; Thou didst loose my sackcloth, girding me with gladness. The Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the maiden rejoice in the dance, young men and their elders shall together make merry; for I will turn their mourning into joy, and will comfort them and make them rejoice after their sorrow.

GREETINGS OF PEACE

I create the utterance of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. A spirit of inspiration came upon Amasai, chief of the captains, and he said: We are with Thee, David, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them chiefs. And thus shall ye say: All hail and peace be both unto thee, and peace be to thine house, and peace be unto all that Thou hast. May the Lord give strength unto His people; may the Lord bless His people with peace.

אמר רבי יוחנן. בכל מקום שאמה מוצא נדלתו של הקדוש
ברוך הוא. שם אמה מוצא ענותנותו. דבר זה כתוב בתורה.
ושנוי בנביאים. ומשלש בכתובים: כתוב בתורה. כי יי אלהיכם
הוא אלהי האלהים ואדני האדנים. האל הנדל הנבר והנורא
אשר לא ישא פנים ולא יקח שחד: וכתוב בתורה. עשה משפט
יתום ואלמנה. ואהב נר לתת לו לחם ושמלה: שנוי בנביאים
דכתיב. כי כה אמר דם ונשא שכן עד וקדוש שמו מרום וקדוש
אשכון. ואת דבא ושפל רוח להחיות רוח שפלים ולהחיות לב
נדבאים: משלש בכתובים דכתיב. שירו לאלהים זמרו שמו.
סלו לרכב בערבות ביה שמו ועלוז לפניו: וכתוב בתורה. אבי
יתומים ודין אלמנות אלהים במעון קדשו: יהי יי אלהינו עמנו.
באשר היה עם אבותינו. אל יעזבנו ואל יטשנו: ואתם הדבקים
בני אלהיכם. חיים כלכם היום: כי נחם יי ציון. נחם כל
חרבתי וישם מדברה בעדן וערבמה כנו יי. ששון ושמחה
ימצא בה תודה וקול זמרה: יי חפץ למען צדקו. יגדיל תורה
ויאדיר:

תהלים קכח

שיר המעלות

אשרי כל־ירא יי

יגיע כפיו כי תאכל

אשתך כגפן פריה

בגיד בשתילי זיתים

הנה כירן יברך גבר ירא יי:

יברכה יי מציון

כל ימי תייד:

וראה בגנים לבגיד

שלום על־ישראל:

The following is a mosaic of various verses.

Rabbi Johanan said: In every passage where thou findest mention of the greatness of the Holy One, blessed be He, there thou findest also mention of His humility. This is written in the Law, repeated in the Prophets, and stated a third time in the Writings. It is written in the Law: For the Lord your God, He is God of gods, and Lord of lords, the great God, the mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written: He doth execute justice for the fatherless and the widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written: For thus saith the high and exalted One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. It is a third time stated in the Writings: Sing unto God, sing praises to His name; extol Him that rideth upon the heavens, whose name is the Lord; and exult before Him. And it is written: A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for His righteousness' sake, to make the Torah great and glorious.

PSALM 128

A Song of Ascents.

Happy is every one that reveres the Lord,
That walks in His ways.

When you eat of the labor of your hands,
You shall be happy, and it shall be well with you.

Your wife within your house shall be as a fruitful vine,
Your children like olive plants, around your table.

Behold, surely thus shall the man be blessed
That reveres the Lord.

The Lord bless you out of Zion;
And may you see the good of Jerusalem all the days
of your life;

And see your children's children.
Peace be upon Israel!

הבדלה

When the Havdalah is chanted in the Synagogue, the opening paragraph is omitted.

הִנֵּה אֵל יְשׁוּעָתִי אֲבִטָּח וְלֹא אֶפְחָד. כִּי עָזִי וְזִמְרַת יְהוָה יִי וְיִהְיֶה
לִי לִישׁוּעָה: וּשְׁאַבְתֶּם מַיִם בְּשִׁשּׁוֹן מִמַּעֲיָנִי הַיְשׁוּעָה: לִי
הַיְשׁוּעָה עַל־עַמֶּךָ בְּרִכְתְּךָ סֵלָה: יִי צָבָאוֹת עֲמָנוּ מִשְׁבָּב־לָנוּ
אֱלֹהֵי יַעֲקֹב סֵלָה: לַיהוּדִים הִתְהַ אֲוֶרָה וּשְׁמָחָה וּשְׁשׁוֹן וִיקָר:
כֵּן תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשֶׁא וּבָשֶׂם יִי אֶקְרָא:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַנֶּפֶץ:

The spice box is taken and the following is said:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְנֵי
בְּשָׂמִים:

Blessing for the light

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי
הָאֵשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְּבַדִּיל בֵּין
קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין
יוֹם הַשְּׂבִיעִי לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל
בֵּין קֹדֶשׁ לְחֹל:

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטָאֵינוּ יִמְחַל.
וְרַעְנוּ וּבִסְפָּנוּ יִרְבֶּה בְּחֹל. וּבְכּוֹכְבִּים בְּלִילָה:
יוֹם פְּנָה כְּצֹל הַמָּר. אֶקְרָא לֵאל עָלֵי גִמְר.
אֲמַר שׁוּמֵר. אַתָּה בָּקֵר וְנִם לִילָה:
צִדְקָתְךָ כְּהַר תְּבוֹר. עַל חֲטָאֵי עֲבוֹר תַּעֲבוֹר.
כִּיּוֹם אֶתְמוֹל כִּי יַעֲבוֹר. וְאֲשִׁמּוּרָה בְּלִילָה:

Alenu, page 37.

HAVDALAH

NOTE

The Sabbath is welcomed with light and departs with the glowing light of the Havdalah candle. When the shadows deepen and the stars appear in the heavens, we take reluctant leave of our cherished guest. We kindle the Havdalah candle, chant the Hamavdil prayer, and inhale fragrant spices, thus sending the Sabbath forth with a burst of light on wings of song, praying that her blessed influence linger on until we greet her again on the next Sabbath eve.

When the Havdalah is chanted in the Synagogue, the opening paragraph is omitted.

Behold, God is my salvation; I will trust, and will not be afraid, for God, the Lord, is my strength and song, and He is become my salvation. Therefore with joy shall you draw water out of the wells of salvation. Salvation belongeth unto the Lord; Thy blessing be upon Thy people. The Lord of hosts is with us; the God of Jacob is our refuge. The Jews had light and joy, gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Blessed art Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

The spice box is taken and the following is said:

Blessed art Thou, O Lord our God, King of the universe, who createst divers kinds of spices.

Blessing for the light

Blessed art Thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art Thou, O Lord our God, King of the universe, who didst make a distinction between holy and profane, between light and darkness, between Israel and the heathen, between the seventh day and the six working days. Praised be Thou, O Lord, who makest a distinction between holy and profane.

May He who sets the holy and profane
Apart, blot out our sins before His sight,
And make our numbers as the sand again,
And as the stars of night.

Alenu, page 37.

הדלקת הנרות לחנוכה

*On Saturday Night the lights are kindled before the prayer
on page 257.*

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו
במצותיו וצונו להדליק נר של חנוכה:
ברוך אתה יי אלהינו מלך העולם. שעשה נסים
לאבותינו בימים ההם בזמן הזה:

The following Blessing is said on the first evening only:

ברוך אתה יי אלהינו מלך העולם. שהחיינו וקיימנו
והגיענו לזמן הזה:

הנרות הללו אנחנו מדליקין על הנסים ועל התשועות ועל
הנפלאות שעשית לאבותינו על ידי כהניך הקדושים. וכל-
שמנת ימי חנוכה הנרות הללו קדש ואין לנו רשות להשתמש
בהם אלא לראותם בלבד. כדי להודות לשמך על נסיה ועל-
ישועתך ועל נפלאותיך:

For מען צור see page 365.

In the Synagogue Psalm 30, page 60, is chanted.

KINDLING OF THE HANUKKAH LIGHTS

*On Saturday Night the lights are kindled before the prayer
on page 257.*

Blessed art Thou, O Lord our God, King of the universe,
who hast sanctified us by Thy precepts, and hast enjoined
upon us the kindling of the Hanukkah light.

Blessed art Thou, O Lord our God, King of the universe,
who at this season wroughtest miracles for our fathers in
days of old.

The following Blessing is said on the first evening only:

Blessed art Thou, O Lord our God, King of the universe,
who hast kept us in life, and hast preserved us, and enabled
us to reach this season.

We kindle these light to commemorate the miraculous deliverance
and the wonders which Thou didst perform for our fathers through
Thy holy priests. During all the eight days of Hanukkah these
lights are sacred and are not to be used for ordinary purposes;
we are only to behold them. We kindle these lights to offer thanks
and praise to Thy name for Thy miracles, Thy deliverances and
Thy wonders.

For Mooz Tsur, see page 365.

In the Synagogue, Psalm 30, p. 60, is chanted.

לקוטים לקריאה בקהל

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GOD, OUR GUARDIAN

PSALM 121

I will lift up mine eyes unto the mountains;
From whence shall my help come?

My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved,
He that keepeth thee will not slumber.

Behold, He that keepeth Israel
Doth neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,
Nor the moon by night.

The Lord shall keep thee from all evil;
He shall keep thy soul.

The Lord shall guard thy going out and thy coming in,
From this time forth and forever.

PSALM 23

The Lord is my shepherd, I shall not want;

He maketh me to lie down in green pastures;
He leadeth me beside the still waters.

He restoreth my soul;
He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of
my life;

And I shall dwell in the house of the Lord forever.

THE ETERNAL PRESENCE

Selected from Psalm 139

○ Lord, Thou hast searched me, and knowest me.

Thou knowest my every step;

Thou understandest my thought from afar.

Thou measurest my going about and my lying down,
And art acquainted with all my ways.

For if there be a word on my tongue,

Thou, O Lord, knowest it altogether.

Whither shall I go from Thy spirit?

Or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there;

If I make my bed in the nether world, behold, Thou art there.

If I take the wings of the morning,

And dwell in the uttermost parts of the sea,

Even there would Thy hand lead me,

And Thy right hand would hold me.

And if I say: 'Surely the darkness shall envelop me,

And the night shall shut me in;'

Even the darkness is not too dark for Thee,

Yea, the night shineth as the day;

The darkness is even as the light.

I will give thanks unto Thee,

For I am marvelously made;

Wonderful are Thy works;

My soul knoweth right well.

Before my days were fashioned,

In Thy book were they all written down.

How mysterious are Thy purposes, O Lord,

How vast is their number!

Search me, O God, and know my heart,

Try me, and know my thoughts;

And see if there be any guile in me,

And lead me in Thy way forever.

GOD, THE LORD OF NATURE

Selected from Psalm 104

Bless the Lord, O my soul.

O Lord my God, Thou art very great;

Thou art clothed with glory and majesty.

Thou coverest Thyself with light as with a garment,

And stretchest out the heavens like a curtain;

Thou buildest Thy chambers on the waters above,

Thou makest the clouds Thy chariot,

Thou ridest upon the wings of the wind;

Thou makest the winds Thy messengers,

The flaming fire Thy ministers.

Thou didst establish the earth upon its foundations,

That it should never be moved.

Thou didst cover it with the deep as with a vesture;

The waters stood above the mountains.

At Thy rebuke they fled,

At the voice of Thy thunder they hasted away;

They ascended the mountains and flowed into valleys,

Unto the place which Thou hadst founded for them;

Thou didst set a bound for the waters,

That they might not return to cover the earth.

Thou sendest forth springs into the valleys;

They run between the mountains;

They give drink to every beast of the field,

That all creatures may quench their thirst.

Beside them dwell the fowl of the heaven,

From among the branches they raise their song.

Thou sendest down rain upon the mountains from Thy reservoirs;

The earth is full of the fruit of Thy works.

Thou causest grass to spring up for the cattle,

And herbs for the service of man.

Thou bringest forth bread out of the earth

To sustain man's life,

And wine to gladden his heart.

Thou appointest the moon for seasons;

The sun knoweth its time of setting.

How manifold are Thy works, O Lord!

In wisdom hast Thou made them all.

ALL THINGS COME FROM GOD

Serve the Lord with gladness;
Come before His presence with thanksgiving.

For the Lord, your God, brought you into a good land;
A land of brooks and of fountains
That spring out of valleys and hills;

A land wherein you shall eat bread without scarcity,
And shall lack for nothing.

You shall eat and be satisfied,
And bless the Lord your God
For the good land which He hath given you.

Beware lest you forget the Lord your God,
And forsake His commandments.

When you have eaten and are satisfied,
And have built goodly houses, and dwelt therein,

When your herds and your flocks increase,
And your silver and gold is multiplied,
And all you have is multiplied,

Beware lest your heart be lifted up,
And you forget the Lord your God,

And you say in your heart:

'My own power and the might of my hand has gotten me
this wealth.'

You shall remember the Lord your God,
For it is He that hath given you the power to get wealth.

Thine, O Lord, is the greatness and the power,
And the glory and the victory and the majesty;

All that is in the heaven
And in the earth is Thine;

Thine is the kingdom, O Lord,
And Thou art exalted above all.

Both riches and honor come from Thee,
And Thou rulest over all;

In Thy hand is power and might,
And in Thy hand it is to make great,
And to give strength unto all.

Therefore, our God, we thank Thee,
And praise Thy glorious name.

תהלים ק'

מזמור לתודה

הִרְעִינוּ לִי כְּלֵה־אֶרֶץ:

עֲבָדוּ אֹתִי בְשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:

דַּעַן כִּי יי הוּא אֱלֹהִים הוּא עֲשָׂנוּ וְלוֹ אֲנַחֲנוּ

עֲמוּ וְצֹאן מִרְעִיתוֹ:

בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרָתוֹ בְּתִהְלָה

הוֹדוּ לוֹ בָּרְכוּ שְׁמוֹ:

| כִּי טוֹב יי לַעֲוֹלָם חֶסֶדוֹ | וְעַד־דֹּר וָדֹר אֲמוֹנָתוֹ:

A PSALM OF THANKSGIVING

PSALM 100

Acclaim the Lord with joy, all the earth.

Serve the Lord with gladness;

Come before His presence with singing.

Know that the Lord He is God;

It is He that hath made us, and we are His,

His people, and the flock He shepherds.

Enter into His gates with thanksgiving,

And into His courts with praise;

Give thanks unto Him, and bless His name.

For the Lord is good; His lovingkindness endureth
forever,

And His faithfulness unto all generations.

GIVE THANKS UNTO THE LORD

O give thanks unto the Lord who alone doeth great wonders;
His lovingkindness endureth forever.

Sing unto the Lord with thanksgiving;
Sing praise upon the harp unto our God;

He covereth the heavens with clouds,
He prepareth rain for the earth,
And maketh the mountains to be green with grass.

He maketh your borders peaceful,
He giveth you the fat of the wheat in plenty.

He is good to the earth, and watereth her
With His rivers that are full of water.

He maketh the earth soft with showers,
And blesseth the growth thereof.

He crowneth the year with His goodness,
And showereth the earth with rich bounties.

The pastures of the wilderness overflow,
And the hills are girded with joy.

The meadows are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, yea, they sing.

Our garners are filled to overflowing with all manner of store;
Our flocks increase by thousands in our fields.

There is no attack and no enslavement,
And no cry of distress in the broad places.

Blessed be the Lord
For the precious gifts of heaven;

For the precious gifts of the earth,
And the fullness thereof; praise the Lord.

May the Lord give us of His abundance,
And establish the work of our hands.

COMMUNION WITH GOD

Judaism demands of each of us: study and action, *Ma'aseh* and *Talmud*, regarding both of them as means for communion with God. We regard this demand for Study and Practice not as one to be fulfilled only by a small professional group, who may be Jews for the rest of us. Each one of us must devote part of his day to Jewish thought and the Jewish mode of communion with God.

There may be those who feel that they can live quite happily without either religious discipline or communion with God. But they are in grave error. The restlessness which characterizes us, the confusion which has come on our times, the increasing percentage of neuroses among us, and the general unhappiness of all of us in the midst of the greatest affluence the world has yet seen, has come upon us primarily because of the lack of that sense of communion with God which made our forefathers happy in spite of their poverty and their physical suffering. We resemble most closely those little children who, not having yet learned to interpret the symptoms of weariness and hunger, cry when bedtime or mealtime comes, and yet refuse either to go to bed or take their food. Living in a gilded palace, as it were, we are still miserable, for we are essentially orphans, having lost that most precious of all values in life, the sense of the Fatherhood of God.

The feeling of deprivation grows sharper and more poignant, instead of less severe, as we grow older. The time comes to each of us when the burdens of life seem far too heavy to carry, when the brightness of youth begins to fade, and we notice the lengthening shadows which presage our end.

More than ever then do we become homesick; homesick, not for our houses or for our countries, but homesick for the universal Parent of all of us, for that deep affection which is the heart of the universe itself, for the mercy of God; yet a wall of iron has been placed between us and Him, and we cannot find Him. What greater good can a man achieve, either for himself or for the world, than to contribute his effort to piercing this wall, and bring the Father and the children once more into loving communion with one another!

TRUE WORSHIP

Wherewith shall I come before the Lord,
And bow myself before God on high?

Shall I come before Him with burnt offerings,
With calves of a year old?

Will the Lord be pleased with thousands of rams,
With ten thousand rivers of oil?

Shall I give my first-born for my transgressions,
The fruit of my body for the sin of my soul?

You have been told, O man, what is good,
And what the Lord requires of you;

Only to do justly, and to love mercy,
And to walk humbly with your God.

The sacrifice of a wicked man is an abomination to the Lord,
But the prayer of the upright is His delight.

Thus saith the Lord:

Will you steal, murder and commit adultery,
Swear falsely, and walk after other gods,

And then come and stand before Me in My house,
Whereupon My name is called,

And think that merely by uttering words you will be saved,
Saved to continue all these abominations?

When you offer such prayers, I will not hear.
I cannot endure iniquity along with solemn worship.

Hear the word of the Lord,
All who enter these gates to worship.

If you thoroughly mend your ways and your doings;
If you see that justice is done between man and man,

If you oppress not the stranger, the orphan and the widow,
And shed not innocent blood,
Neither walk after other gods,

Then shall your light break forth as the morning,
And your healing shall spring forth speedily;

Your righteousness shall go before you;
The glory of the Lord shall be your protection.

THE HOUSE OF GOD

Our God and God of our fathers,
Do Thou bless us as we gather here with grateful hearts
To consecrate ourselves to Thee.

Because Thou wast with us in all our endeavors,
Our efforts were fruitful, our work not in vain.

Be with us, we pray Thee, in years still before us,
To show us the way and to guide us, O Lord.

May this, Thy House, be our fortress of strength,
To give us courage for the challenges of life.

We thank Thee for the tasks we shared together,
And for the hours we communed here with Thee;

For the joys we found in the fellowship of worship,
For the blessings of courage, comfort and peace;

For the will to strive and the wisdom to accomplish,
For hope when despondent and faith when in doubt;

For comrades who labored, devotedly loyal,
With spirit undaunted, with vision undimmed; —

For all these we thank Thee and praise Thee, our Father;
Thy House is our refuge, our buttress, our strength,

Our bond with the past, our hope for the future,
Our fathers' bequest and our children's sacred trust.

We reverently pause to recall those departed,
Who loyally served with heart and with hand;

They live in this Sanctuary they helped to establish,
They live in our thoughts, in our prayers, in our deeds.

O may we maintain and preserve what they builded,
And bring to fruition the seeds they have sown.

We come with our children to pray at Thine altar,
That their hearts, like ours, may be lifted to Thee,

To find here the truths that their forefathers cherished,
And make this their Holy Place, even as we.

Our old and our young who worship together,
Renew here the pledge that their forefathers made.

Accept then, O Lord, our hearts' earnest devotion,
And keep us united in service to Thee.

PRAYER

Prayer, our Rabbis taught, is the Service of the Heart. Nothing is further from the truth than the widespread notion that *to pray* is synonymous with *to beg*, *to request*, or to *supplicate*. To be sure, to pray means to call upon God to help us. But we need Him not only when we are physically in danger. We need Him also when we are spiritually in danger.

To pray means to seek God's help, "to keep our tongue from evil," "to purify our hearts," "to put into our hearts to understand, to learn and to fulfill in love, the words of the Torah," and thus to keep us unswervingly loyal to truth, goodness, and beauty.

To pray is to feel and to give expression to a deep sense of gratitude. No intelligent, healthy, normal human being should take for granted, or accept without conscious, grateful acknowledgement the innumerable blessings which God in His infinite love bestows upon him daily,—the blessings of parents and loved ones, of friends and country, of health and understanding.

To pray is to express renewed allegiance to the moral and ethical principles which we accept as the guides of our personal lives, and which we recognize as the indispensable foundation stones for a decent human society.

To pray is to meditate on events of the past which testify to God's guiding spirit in the affairs of men, and which give us courage to fight for justice and freedom, and to look confidently and hopefully to the future.

To pray is to try to experience the reality of God, to feel the purity and exaltation that comes from being near Him, and to give to our souls that serenity and peace which neither worldly success nor worldly failure, which neither the love of life, nor the fear of death, can disturb.

OUR STEADFAST FAITH

O Lord, I have set Thee always before me,
Indeed Thou art at my right hand; I shall not stumble.

Thou art my Lord,
I have no good but in Thee.

Thou makest me to know the path of life;
In Thy presence is fullness of joy.

Whom have I in heaven but Thee?
And on earth I desire none else.

When my heart and my flesh fail,
Thou art my strength and my portion forever.

O Lord of hosts,
Happy is the man that trusts in Thee.

Though I am fallen, I shall rise again,
Though I dwell in darkness, Thou art my light.

Thou art my lamp, O Lord,
Thou dost illumine my darkness.

My heart is not turned away,
Neither have my steps departed from Thy path.

In earthquake and storm, I shall not fear,
Though mountains be moved into the heart of the seas;

Though surging waters roar and foam,
And mountains shake under the storm;

Though the fig tree may not blossom,
And there be no fruit on the vines;

Though the olive crop has failed,
And the fields yield no food;

Though there be no flocks in the field,
And no herd in the stalls;

Yet will I have faith in Thee, O Lord;
I shall rejoice in the God of my salvation,

For with Thee is the fountain of life;
In Thy light do we see light.

THE MEANING OF FAITH

To have faith is to perceive the wonder that is here, and to be stirred by the desire to integrate the self into the holy order of living.

Faith does not spring out of nothing. It comes with the discovery of the holy dimension of our existence.

We live by the certainty that we are not as dust in the wind, that our life is related to the ultimate, the meaning of all meanings.

God's existence can never be tested by human thought. All proofs are mere demonstrations of our thirst for Him. Does the thirsty man need a proof for his thirst?

There is neither advance nor service without faith. Nobody can rationally explain why he should sacrifice his life and happiness for the sake of the good.

Faith does not detach man from thinking, it does not suspend reason. It is opposed not to knowledge but to indifferent aloofness to the essence of living.

Faith means to hold small things great, to take light matters seriously, to distinguish the common and the passing from the aspect of the lasting.

Faith is an awareness of divine mutuality and companionship, a form of communion between God and man.

To regard all that happens as workings of Providence is to deny human responsibility. We must not idolize history.

This world is more frequently subject to the power of man than to the love of God.

Its power is revealed when man is able to exercise defiance in the face of adversity.

Our task is to act, not only to enjoy; to change, not only to accept; to augment, not only to discover the glory of God.

What is it that makes us worthy of life, if not our compassion and ability to help?

We do not exist for our own sake. Life would be preposterous if not for the love it confers.

Faith is a dynamic, personal act, flowing between the heart of man and the love of God.

The man of faith will know when to consent and when to defy.

It is faith from which we draw the sweetness of life, the taste of the sacred, the joy of the imperishably dear. It is faith that offers us a share in eternity.

Faith is the insight that life is not a self-maintaining, private affair, not a chaos of whims and instincts, but an aspiration, a way, not a refuge.

Faith is real only when it is not one-sided but reciprocal. Man can rely on God, if God can rely on man.

We may trust in Him because He trusts in us. Our trustworthiness for God is the measure of the integrity of our faith.

LIFE — FASHIONED BY PRAYER

We cannot make God visible to us, but we can make ourselves visible to Him. So we open our thoughts to Him.

To pray is to take notice of the wonder, to regain the sense of the mystery that animates all beings.

Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live. It is gratefulness which makes the soul great.

As a tree torn from the soil, as a river separated from its source, the human soul wanes when detached from what is greater than itself.

Without the ideal, the real turns chaotic; without the universal, the individual becomes accidental. Unless we aspire to the utmost, we shrink to inferiority.

Prayer is our attachment to the utmost. Without God in sight, we are like the scattered rungs of a broken ladder.

Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy. We do not step out of the world when we pray; we merely see the world in a different setting.

Prayer is a way to master what is inferior in us, to discern between the signal and the trivial, between the vital and the futile, by taking counsel with what we know about the will of God, by seeing our fate in proportion to God.

Prayer teaches us what to aspire for. So often we do not know what to cling to. Prayer implants in us the ideals we ought to cherish.

Prayer is no panacea, no substitute for action. It is, rather, like a beam thrown from a flashlight before us into the darkness.

It is in this light that we who grope, stumble and climb, discover where we stand, what surrounds us, and the course which we should choose.

Prayer makes visible the right, and reveals the false. In its radiance we behold the worth of our efforts, the range of our hopes, and the meaning of our deeds.

Envy and fear, despair and resentment, anguish and grief, which lie heavily upon the heart, are dispelled like shadows by its light.

The purpose of prayer is to be brought to God's attention, to be listened to, to be understood by Him; not to know Him, but to be known to Him; not to form judgments about God but to be judged by Him.

To pray is to behold life not only as a result of His power, but as a concern of His will, or to strive to make it a divine concern.

God is not alone when discarded by man. But man is alone.

Prayer is an invitation to God to intervene in our lives, to let His will prevail in our affairs; it is an effort to make Him the Lord of our soul.

What is pride worth if it does not add to the glory of God? We forfeit our dignity when we abandon loyalty to what is sacred; our existence dwindles to trifles.

We barter life for oblivion, and pay the price of toil and pain in the pursuit of aimlessness. Through prayer we sanctify ourselves, our feelings, our ideas.

In prayer we establish a living contact with God, between our concern and His will, between despair and promise, want and abundance.

Life is fashioned by prayer, and prayer is the quintessence of life.

IN PRAISE OF GOD

נְשִׁמָה

All things that live shall praise Thy name,
The spirit of all flesh proclaim
Thy sovereignty, O Lord our God.

From everlasting Thou art God,
To everlasting Thou shalt be;
We have no other God but Thee.

Thy goodness and Thy holiness
Support us in all times of stress,
Redeemer, Lord and King.

Thou art the God of first and last,
In every age Thy children raise
Their voices in eternal praise.

With tender love Thy world dost guide,
And for our needs dost Thou provide;
Thou keepest watch eternally.

Thou takest slumber from our eyes,
And to the speechless givest voice;
Through Thy great mercy all rejoice.

Thou raisest those whose heads are bent,
Sustaining all the weak and spent;
To Thee alone we render thanks.

If like the sea our mouths could sing,
Our tongues like murmuring waves implore,
Our lips like spacious skies adore;

And were our eyes like moon or sun,
Our hands like eagles' wings upon
The heavens, to spread and reach to Thee;

And if our feet were swift as hinds,
Yet would we still unable be
To thank Thee, God, sufficiently;

To thank Thee for one-thousandth share
Of all Thy kind and loving care
Which Thou in every age hast shown.

From Egypt didst Thou lead us forth,
From bondage didst Thou set us free,
Redeeming us from slavery.

In famine, food didst Thou provide,
In plenty Thou wast at our side,
To keep and guide us, Lord our God.

From pestilence and sword didst save,
And when we were by ills assailed,
Thy love and mercy never failed.

O Lord, Thy wondrous deeds we praise,
Forsake us not throughout our days;
Be Thou our help forevermore.

Therefore, O Lord, our limbs, our breath,
Our soul, our tongue, shall all proclaim
Thy praise, and glorify Thy name,

And every mouth and every tongue
Declare allegiance without end;
And every knee to Thee shall bend.

The mighty ones shall humble be,
Yea, every heart revere but Thee,
And sing the glory of Thy name.

שמעו אלי, עמי

שמעו אלי, עמי:

מתוך נשמתִי אני מדבר עִמָּכֶם, מתוך נשמת נשמתִי,

מתוך קשר החיים שאני קשור בְּכֵלְכֶם

ואתם בְּכֵלְכֶם קשורים בי,

מתוך אותה ההרגשה שאני חש אותה

עמק יותר מכל־הרגשות החיים שלי,

שאתם, רק אתם, רק בְּכֵלְכֶם, בְּכֵלְכֶם, בְּלִנְשֹׁמוֹתֵיכֶם

בְּלִדְרוֹתֵיכֶם,

רק אתם הנכם תָּכֵן חַיִּי:

בְּכֶם אני חי, בְּכֶם, בְּחַטִּיבָה הכוללת של בְּכֵלְכֶם

יש לחיִי אותו התָּכֵן שהוא קרוא חיים,

מבְּלַעַדֵיכֶם אין לי כלום:

בְּלִהֲתַקוּוֹת, בְּלִהֲשֹׁאִיפוֹת, בְּלִהֲעָרֵךְ של שְׂוֵי החיים,

הכל אני מוצא בְּקֶרְבִי רק עִמָּכֶם,

ואני זקוק להִתְקַשֵּׁר עִם־נִשְׁמוֹתֵיכֶם בְּכֵלְכֶם:

אני מְקַרֵּחַ לְאַהֲבָה אֶתְכֶם אֶהְבֶּה אֶיֶדְקִין:

אֶרְאֶפֶשֶׁר לי לְהִרְגִישׁ שֹׁם הִרְגָּשָׁה אַחֶרֶת:

בְּלִהֲאַהֲבוֹת הַקְּטָנוֹת עִם־הַגְּדוֹלוֹת שֶׁבְּכִלְתִּהֲלוֹכוֹת חַיִּי,

בְּלֵן אֲצִירוֹת הֵן בְּאַהֲבַתְכֶם, בְּאַהֲבַת כָּל־לוֹתְכֶם,

הַכָּל שֶׁבְּלִהֲפָרְטִים שְׁלָכֶם בּוֹ הַיּוֹם וְחַיִּים.

HEARKEN, O MY PEOPLE!

Hearken, O my people!
From the very depths of my soul
I speak unto you;

From the core of life where lies the tie
That binds us one to the other,
With devotion, deep and profound,
I declare unto you

That you, each one of you,
All of you, the whole of you,
Your very souls, your generations, —
Only you are the essence of my life.

I live in you, in each of you, in all of you;
In your life, my life has deeper, truer meaning;
Without you I am as naught.

Hope, aspiration and life's intrinsic worth, —
All this I find only when I am with you.

I am bound up inextricably
With the soul of all of you,
And I love you with infinite love;
I cannot feel otherwise.

All life's loves, small and great,
Are treasured in my love of you,
In my love of all of you.

כִּלְאֶחָד מֵכֶם, כִּלְיִנְשָׁמָה בּוֹדֶדֶת שְׁמִכָּל לְכֶלְכֶם,
הוא נִיצוץ גָּדוֹל וְחָשׁוּב מֵאֲבוֹקֶת אֹר עוֹלָמִים
הַמְאִירָה לִי אֶת־אֹר הַחַיִּים:

אַתֶּם, נֹתְנִים אַתֶּם לִי תָכֵן לַחַיִּים, לַעֲבוּדָה,
לַתּוֹרָה, לַתַּפְּלָה, לַשִּׁירָה, לַתְּקוּהָ:

דֶּרֶךְ הַצָּנוּר שֶׁל הַיְּתָכֶם אֲנִי חֵשׁ אֶת־הַכֹּל, אֲנִי אוֹהֵב אֶת־הַכֹּל:
עַל־כִּנְפֵי הָרוּחַ שֶׁל חֶבְתְּכֶם אֲנִי מִתְנַשֵּׂא לְאַהֲבַת הָאֱלֹהִים,
וְהִיא מִתְחַנֵּנֶת לִי, מִתְבַּרְרֶת אֲצָלִי,

מִשְׁתַּלְהֶבֶת בְּלִבִּי, מְצַטְחָצַחַת בְּרַעֲיוֹנִי:

עִמָּכֶם עַמִּי, אֲמָתִי, אֲמִי, מְקוֹר חַיִּי,

עִמָּכֶם אֲנִי מְעוֹפֵף לְמַרְחָבִי עוֹלָם:

עַם־נִצָּחֶכֶם אֲנִי חַי חַיִּי נֶצַח, עַם פְּאֶרְכֶם

אֲנִי מְלֹא הוֹד וְתַפְאֶרֶת,

עַם־עֲנוּתְכֶם אֲנִי מְלֹא מְכַאֲבוֹת, עַם הַצֶּעַר שֶׁבְּנִשְׁמַתְכֶם

אֲנִי מְלֹא מְרוֹרוֹת,

עַם־הַדָּעָה וְהַתְּבוּנָה שֶׁבְּקֶרְבְּכֶם הִנֵּנִי מְלֹא דָעָה וְתְבוּנָה:

אוֹצֵר חַיִּים הוּא לִי כִלְיָקָצֵב, כִּלְחֹק שֶׁל מַעֲמַד רְגָלִיכֶם:

אַרְצְכֶם, אֶרֶץ תְּקוּנְתְּכֶם, קָדֵשׁ הִיא לִי,

שְׁמִיָּה לִי מְקוֹר הַחַן, מְקוֹר פֶּאֶר הָעוֹלָמִים:

כַּרְמְלָה וְשִׁרְוֹנָה מְקוֹר הַתְּקוּהָ, מְקוֹר הַבְּרָכָה,

מְקוֹר שְׁשׁוֹן הַחַיִּים:

שִׁיתָה וְשִׁמִּירָה עוֹטִים לְפָנֵי הוֹד וְיִפְעַת־עֵד:

Each one of you, each individual soul
Is a glowing spark of that torch eternal,
Kindling the light of life for me.

You give meaning to life, to labor,
To learning, to prayer, song and hope;

Through the channel of your being, life pulsates in me;
On the wings of your love I rise to the love of God.

Everything becomes crystal-clear to me, unequivocal,
Like a flame in my heart purifying my thoughts.

With you, O my people, my kin-folk, my mother,
Source of my life,

With you I soar the wide spaces of the world;

In your eternity I have life eternal.

In your glory I am honored, in your sorrow I am grieved,

In your affliction, I suffer anguish,

In your knowledge and understanding,

Behold, I am filled with knowledge and understanding.

Every footstep, wherever you have trod, is a treasure of life.

Your land, the land of your hope, is sacred to me;

Its heavens a source of beauty, of eternal splendor;

Its Carmel and Sharon are the spring of hope,

The fountain of blessing, the source of life's joy.

Even its thorns and thistles are garbed in glory,

In deathless beauty!

את-ספר התפלות הישן

את-ספר התפלות הישן, הנובל מִדְמָעוֹת,

אֶקַח בְּיָדִי,

לֵאל אֱלֹהֵי אֲבוֹתִי, צוּרִם וּמַחֲסֵם מִקֶּדֶם,

מִמְצוּקֵי אֶקְרָא,

בְּמַלִּים הֵהוּן הַיְשָׁנוֹת, חֲרוּכוֹת כְּאֵב הַדּוּרוֹת,

מִרְשִׁיחֵי אֲשַׁפֵּךְ,

תִּשְׁאֲנָה הֵן, הַיּוֹדְעוֹת שְׁבִילֵי מְרוֹמִים,

תִּלְוֹנָתִי אֵל אֵל בְּמְרוֹמִים:

וְאֲשֶׁר קִצְרָה לְשׁוֹנִי לְהַבִּיעַ מַעֲצָר וְנֹעָה,

וְאֲשֶׁר יִצְפֹּן לִבִּי,

בְּנִיבֵן הַפְּשׁוּט וְהַנֶּאֱמָן לִפְנֵי אֵל תִּשְׁחָנָה,

תִּבְעֵינָה רַחֲמִים:

וְאֵל בְּשָׁמַיִם, אֲשֶׁר שָׁמַע תְּפִלּוֹת אֲבוֹתִי

וְכַח וְעֵז נָתַן בָּם

לִשְׂאֵת וְלִסְבֹּל כָּל-צָרָה וְחִרְפָּה וְדוֹן בְּעוֹלָם

וּלְקוֹוֹת גְּאֻלָּה,

אוֹלֵי יִשְׁמַע גַּם תְּפִלָּתִי, אֲנִקְחֵי יֶאֱסֹף

וְיִהִי לְמִגֵּן לִי: ...

... וְאִין עוֹזֵר וְתוֹמֵךְ לִי,

כִּי אִם אֵל בְּשָׁמַיִם:

THE OLD PRAYER BOOK

This book of prayers, old and stained with tears,

I take into my hand,

And unto the God of my fathers,

Who from ages past has been their Rock and Refuge,

I call in my distress.

In ancient words, seared with the pain of generations,

I pour out my woe.

May these words that know the heavenly paths,

Ascend aloft unto God on high,

To convey to Him that which my tongue cannot express, —

All that lies deep hidden

Within my heart.

May these words, simple and true, speak for me before God,

Entreating His mercy.

Perchance the heavenly God who hearkened to my fathers' prayers,

Who gave them courage and strength

To bear all their sorrow and degradation,

Yet ever to hope for redemption —

Perchance He will also hear my prayer and hearken to my cry,

And be to me a protecting shield,

For there is none to help or sustain me,

But God in heaven.

FEAR NOT, O ISRAEL

Fear not, O Jacob, My servant,
Neither be dismayed, O Israel;

For lo, I will save you from afar,
And your children from the lands of captivity.

O Israel, you shall again be quiet and at ease,
And none shall make you afraid.

For a brief moment have I forsaken you,
But with great compassion will I gather you.

For even if the mountains depart and the hills move,
My kindness will not depart from you,
Nor My covenant of peace be removed.

When you pass through the waters, I will be with you,
And through the rivers, they shall not overflow you;

When you walk through the fire, you shall not be burned,
Neither shall the flame kindle upon you.

I shall strengthen you, yea, I shall help you,
Yea, I shall uphold you with the power of righteousness.

Behold, all they that contend with you
Shall be ashamed and confounded;

They that strive with you
Shall be as naught and shall perish.

In righteousness shall you be established;
You shall not fear.

You who have been forsaken, shunned and hated,
Now will I make you an eternal pride, a joy to all ages.

Fear not, for I am with you;
Be not dismayed, for I am your God.

Every weapon that is formed against you shall fail,
And every tongue that shall rise against you, shall you
disprove.

This is the inheritance of the Lord's servants,
And their salvation from Me, saith the Lord.

ISRAEL'S HISTORY

1

The first part of Jewish history, the Biblical part, is a source from which, for many centuries, millions of human beings belonging to the most diverse denominations have derived instruction, solace, and inspiration. Its heroes have long ago become types and incarnations of great ideas. The events it relates serve as living ethical formulas. But a time will come — perhaps it is not very far off — when the second half of Jewish history, the record of the two thousand years of the Jewish people's life after the Biblical period, will be accorded the same treatment. The thousand years' martyrdom of the Jewish people, its unbroken pilgrimage, its tragic fate, its teachers of religion, its martyrs, philosophers, champions — this whole epic will, in days to come, sink deep into the memory of men. It will speak to the heart and conscience of men, not merely to their curious mind. It will secure respect for the silvery hair of the Jewish people, a people of thinkers and sufferers. It is our firm conviction that the time is approaching in which the second half of Jewish history will be to the noblest part of thinking humanity what its first half has long been to believing humanity, a source of sublime moral truths.

2

In its journey through the desert of life, for eighteen centuries, the Jewish people carried along the Ark of the Covenant, which breathed into its heart ideal aspirations, and even illumined the badge of disgrace affixed to its garment with a saintly glory. The persecuted Jew felt a sublime, noble pride in being singled out to perpetuate and suffer for a religion which reflects eternity, by which the nations of the earth were gradually educated to a knowledge of God and morality from which is to spring the salvation and redemption of the world. Such a people, which disdains its present but has the eye steadily fixed on its future, which lives as it were on hope, is on that very account eternal, like hope.

ISRAEL'S MARTYRDOM

1

If there are ranks in suffering, Israel takes precedence of all the nations; if the duration of sorrows and the patience with which they are borne ennoble, the Jews can challenge the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies — what shall we say to a National Tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?

2

Combine all the woes that temporal and ecclesiastical tyrannies have ever inflicted on men or nations, and you will not have reached the full measure of suffering which this martyr people was called upon to endure century upon century. It was as if all the powers of earth had conspired — and they did so conspire — to exterminate the Jewish people, or at least to transform it into a brutalized horde. History dare not pass over in silence these scenes of well nigh unutterable misery. It is her duty to give a true and vivid account of them, to evoke due admiration for the superhuman endurance of this suffering people, and to testify that Israel, like Jacob in the days of old, has striven with gods and with men, and has prevailed.

3

When studying the documents referring to Israel's times of agony, I was struck, by the fact that women proved themselves more heroic than the men; and at many a critical moment, it was the desperate courage and the conscience of the women which decided in favor of martyrdom.

4

History is not made by philosophers, but by martyrs, by men whose lives are an object-lesson of their doctrines. The Jewish prophets were at once thinkers and martyrs. Not only did they think their ideals — they lived their ideals, because they were not theirs, but God's.

IN THE DAY OF TROUBLE

O Lord, wherefore hidest Thou Thyself,
And forgettest our affliction and our oppression?

In Thee did our fathers trust;
They trusted and Thou didst deliver them.

Unto Thee they cried and were saved;
In Thee did they trust and were not ashamed.

O God, keep Thou not silence;
Hold not Thy peace and be not still.

For lo, Thine enemies are in an uproar,
And they that hate Thee have lifted up their head;
They take counsel against Thy people.

They have said: 'Come, let us destroy them as a nation,
That the name of Israel be remembered no more.'

They have consulted together with one accord;
Against Thee do they make a covenant.

O Lord, make them like the whirling dust,
As chaff before the wind.

Fill their faces with shame;
O may they seek Thee, O Lord,

That they may know it is Thou alone
Who art the Lord,
The Most High over all the earth.

O God of hosts, restore us;
Cause Thy spirit to be with us and we shall be saved.

Reveal Thyself in the majesty of Thy triumphant power
Over all the inhabitants of Thy world,

That every living form may know that Thou hast formed it,
And every living creature understand that Thou hast created it,

And all with life's breath in them may declare:
'The Lord, God of Israel, is King, and His dominion ruleth
over all.'

A NEW HEART AND A NEW SPIRIT

Behold, the days come, saith the Lord,
When the house of Israel will come to know Me.

I will put My commandments within you and write them
in your hearts,

And I will be your God and you shall be My people.

And I will betroth you unto Me forever;

Yea, I will betroth you unto Me in righteousness, in justice,
and in love.

And I will betroth you unto Me in faithfulness,

And you shall know the Lord.

A new heart also will I give you,

And a new spirit will I put within you;

I will take away the heart of stone,

And I will give you a heart of flesh.

I will put My spirit within you,

And cause you to walk in My statutes,

And you shall keep My ordinances and do them.

For My ordinances which I command you

Are not too difficult for you, neither are they far off.

My laws are not high in the heavens that you should say,

'Who shall go up and bring them down?'

Neither are they beyond the sea that you should say,

'Who shall go over the sea for us, and bring them unto us,

That we may hear them and do them?'

Behold, My ordinances are nigh unto you,

In your very heart that you may do them.

The day will come when I will break the bow and the sword

And the battle out of the land,

And I will make all to lie down safely,

And all people shall know Me,

From the least of them unto the greatest of them,

And all shall be My people,

And I will be their God.

KIDDUSH HASHEM

Throughout the centuries the Jew regarded himself not only as an individual but also as a member of a particular and distinctive group. No other people in the world has organized its life around this group feeling as did the Jewish people. As a result those around him have also considered the Jew not as an individual but as a representative of all Jewry. This strong group consciousness saved the Jew from disappearing in the melting-pot of history. But it has also placed a great responsibility on every Jew. It has made each of our actions not only a matter of personal merit or fault but a *Kiddush HaShem* or *Hillul HaShem*, something which sanctifies or desecrates the name of Israel and the God of Israel.

This strong group feeling created a condition where, *Yisrael Arevim zeh bazeh*, Jews are responsible for each other. The act of each Jew reflects on the character of all Israel. No man is perfect, but when a Jew misbehaves, the seriousness of the act is greatly increased by the fact that it is charged against the character and reputation of all Jews. This is a great responsibility indeed. But it has its compensation when we remember that every noble act we perform is not only a fine thing in itself but that it also helps to overcome, at least in part, the prejudice and ill-will to which Israel is exposed.

This responsibility which history imposes upon every individual Jew is even more serious when we no longer live isolated in ghettos. We are in daily contact with those of other groups and the spotlight of their judgment is constantly turned upon us. We must ever be mindful therefore that our behavior is not a personal matter only. It is a daily opportunity for *Kiddush HaShem*. It determines the name and the fame, the fate and the faith of Israel.

WHY ISRAEL SURVIVED

We survived because we were inveterate optimists. No obstacle stopped us, no crisis dismayed us, no catastrophe crushed us. We swallowed the bitterness of life and pursued the sweet thereof.

We survived because of Torah. We loved life and our sages knew that life needs direction, norms, discipline. We denied ourselves that we might live. We had the strength to chain the fury of passion, and the wisdom to escape quietism and negation. We placed ourselves under the yoke of the Torah and rejoiced that we had mizvot.

We survived because ours was a genuine democracy. No caste system was permitted to develop, no autocrat went unchallenged. The lowly and the mighty alike were the children of Abraham, Isaac and Jacob. The craftsman, the merchant and farmer, all could become great teachers and be hearkened to by the whole people.

We survived, above all, because of the prophetic voices that broke out in Israel from time to time. We were blessed with men that never made peace with the foibles of the people or the whims of the rulers. We were compelled to listen to denunciations that cried aloud like a trumpet. We were not allowed to sink into the sweet lassitude of dissipation and degeneracy which led so many peoples to despair and death. We were shaken by a mighty hand and outstretched arm. "Wash ye, make you clean . . . cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

We survived because of Moses who smashed the popular golden calf, because of Nathan who pointed a finger at his king, "Thou art the guilty man"; because of Elijah who thundered at his king, "Hast thou killed and also taken possession?" There was Amos who demanded, "Let justice well up as the waters and righteousness as a mighty stream."

We cannot all be Moses, Isaiahs, Elijahs, but we dare not forget that we are in the tradition.

A VISION OF THE FUTURE

We perceive a community great in numbers, mighty in power,
Enjoying life, liberty and the pursuit of happiness;

True life, not mere breathing space;

Full liberty, not mere elbow room;

Real happiness, not that of pasture beasts;

Actively participating in the civic, social and economic progress
of the country,

Fully sharing and increasing its spiritual possessions and ac-
quisitions,

Doubling its joys, halving its sorrows,

Yet deeply rooted in the soil of Judaism;

Clinging to its past, working for its future,

True to its traditions, faithful to its aspirations,

One in sentiment with their brethren wherever they are;

Attached to the land of their fathers

As the cradle and resting place of the Jewish spirit;

Men with straight backs and raised heads,

With big hearts and strong minds,

With no conviction crippled, with no emotion stifled;

Receiving and resisting,

Not yielding like wax to every impress from the outside,

But blending the best they possess

With the best they encounter;

Not a horde of individuals,

But a set of individualities,

Adding a new note to the richness of American life,

Leading a new current into the stream of American civilization;

Not a formless crowd of taxpayers and voters,

But a sharply marked community, distinct and distinguished;

Trusted for its loyalty, respected for its dignity,

Esteemed for its traditions, valued for its aspirations;—

A community such as the Prophet of the Exile saw in his vision:

'And marked will be their seed among the nations,

And their offspring among the peoples;

Everyone that will see them

Will point to them as a community blessed by the Lord.'

ISRAEL'S QUEST

Time was when men lived as did the beasts. In those days of man's beginnings no vision of goodness, no dream of justice or mercy had as yet been born within the human heart. As once in the physical world, so then in the realm of the spirit —

Darkness was upon the face of the deep.

But even as the spirit of God hovered over chaos, so it moved through the confused souls of primitive men. The divine within them stirred. They could not forever remain content with brutality. Slowly, falteringly, they groped toward a better way of life. Inarticulately, they prayed with the Psalmist:

Show me Thy ways, O Lord,
Teach me Thy paths.

Thus was begun the great pilgrimage, man's march from the bestial to the divine. Each people, in its own way, felt the stirrings of God within itself. Each strove to discover the good life, and aspired to live it.

The Lord hath made known His salvation;
His righteousness hath He revealed in the sight of the nations.

It was not given to all peoples to succeed alike in this quest. Some lost the vision. Others followed false gods. Still others were satisfied with too little.

For all the idols of the peoples are things of nought;
But the Lord made the heavens.

In this universal pilgrimage toward the good life, Israel led the way.

Thou, Israel, art My servant;
I, the Lord, have called thee in righteousness,
And set thee for a light of the nations.

To a mankind contemptful of man, Israel's prophets and sages taught the sanctity of each human being. In an age of cruelty and violence they proclaimed justice, compassion and peace.

One law shall be among you,
For the native and stranger alike.

Through the parables of sages, the songs of poets, the visions of prophets, a new conception of the good life was born. Embodied in Israel's Scripture, it became the precious possession of all men, giving them strength in weariness and hope in despair.

The Law of the Lord is perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple.

As one who with pain and suffering has cut a path through a trackless wilderness, and then looks back to observe joyfully other men traveling easily the roadway he has chartered, so did our forefathers bless their lot as the bearers of salvation, saying:

How goodly is our portion,
How blessed our lot,
How beautiful our heritage!

Verily our ancestors regarded their role in history as a **sign** of God's grace, a token of the love of the Almighty for Israel, and through Israel for all mankind.

For this is your wisdom and your understanding in the sight of the peoples.

May we, the latter day children of Israel continue our people's historic quest for God and His law of righteousness, and together with our fellowmen, may we establish His kingdom of truth, justice and peace.

And the Lord shall be King over all the earth,
On that day, the Lord shall be One, and His name one.

ISRAEL'S ROLE IN HISTORY

The history of Israel is the great living proof of the working of divine Providence in the affairs of the world. Alone among the nations Israel has shared in all great movements since mankind became conscious of their destinies. If there is no divine purpose in the long travail of Israel, it is vain to seek for any such purpose in man's life. In the reflected light of that purpose each Jew should lead his life with an added dignity.

Israel is a little people, but it has done great things. It had but a precarious hold on a few crags and highlands between the desert and the deep sea, yet its thinkers and sages with eagle vision took into their thought the destinies of all humanity, and rang out in clarion voice a message of hope to the downtrodden of all races. Claiming for themselves and their people the duty and obligations of a true aristocracy, they held forth to the peoples, ideals of a true democracy founded on right and justice. Their voices have never ceased to re-echo around the world, and the greatest things that have been done to raise men's lot have been always in the spirit, often in the name of the Hebrew prophets.

O LORD, GIVE US MEN!

O Lord, give us fearless men!

Men to meet the trials of life

With faith and vision, steadfast hearts and willing hands;

Men who dare to do the right,

And yield not truth to wealth or power.

O Lord, give us righteous men!

Men who are just, men who are free,

Men who respond to their brothers' needs;

Who work together with resolute will

To speed the approach of Thy kingdom on earth.

O Lord, give us faithful men!

Men like Abraham, dauntless and true,

Who bring to Thine altar devotion and love;

Who brave every hardship Thy will to perform,

Befriending the stranger in homage to Thee;

Men who proclaim Thy sovereignty in witness to Thy truth,

Acknowledging Thy guidance, Thy wisdom, Thy power;

Men who break every idol blindly wrought,

Dispelling the darkness with Thy spirit of light.

O Lord, give us steadfast men!

Men like Joseph, who though great in the land,

Remember their kinsmen in time of distress,

Who seek out their brothers, proffering the hand

Of kinship and kindness, of rescue and strength;

Who harbor no malice nor sanction revenge,

Forbearing, forgiving, forgetting past wrongs;

Who contribute richly to the land of their birth,

Yet never forget Zion, Israel's ancient land.

O Lord, give us inspired men!

Men like Moses, who hearken to Thy voice,

Revealing Thine eternal truths and teaching us Thy Law.

Lord, give us consecrated leaders, faithful to Thy will,

Pathfinders through life's bewildering maze.

Give us men to teach us, men to make us know,

That Torah is our way of life, and righteousness our goal.

With such men to guide us, our faith shall never fail,

Our courage never falter; our future is assured.

THE MACCABEES

Selected from I Maccabees ch. 1-4

It was on the 25th day of the month Kislev, (the year 168 B. C. E.) when the officers of King Antiochus of Syria had offered idol sacrifice upon the altar of God. They rent in pieces the books of the Torah which they found, and burned them with fire. And the King gave orders that the people of Judea should forsake their Law and the covenant, eat unclean things, profane the Sabbath and pollute the sanctuary. And many chose rather to die than to forsake the holy covenant.

And in those days rose up Mattathias, a priest from Jerusalem and he dwelt at Modin. And he had five sons, John, Simon, Judas (who was called Maccabeus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and Mattathias and his sons rent their clothes, and put on sackclothes, and mourned exceedingly.

And the king's officers came to the city of Modin, and they said to Mattathias: 'Thou art a ruler and an honorable and great man in the city. Go, then, and fulfill the king's command as all the heathens have done, and as also many men of Judea and Jerusalem did. So shalt thou be of the number of the king's friends and thou and thy children shall be honored with silver and gold and many rewards.' But Mattathias answered and spake with a loud voice: 'Though all the nations that are under the king's dominion obey him and fall away every one from the religion of their fathers, yet will I and my sons and brethren walk in the covenant of our fathers. God forbid that we should forsake the Law to depart from our religion either to the right or to the left.' And Mattathias cried throughout the city with a loud voice saying: 'Whosoever is zealous of the Law and maintaineth the covenant, let him follow me.' So he and his sons fled into the mountains, and they went about pulling down the heathen altars, and they recovered the Law out of the hand of the heathens.

Now when the time drew nigh that Mattathias should die, he said to his sons: 'Be ye zealous for the Torah and give your lives for the covenant of your fathers. Remember what our fathers did in times gone by. Throughout all the ages none that put their trust in God were overcome. Therefore be strong, my sons, and show yourselves men in behalf of the Torah; for by it shall ye obtain glory.' So he blessed them and was gathered to his fathers.

Then Judas, called Maccabeus, rose up in his stead, and all his brethren aided him, and they fought courageously the battle of Israel. And when the people saw the great multitude of the enemy's hosts, they said: 'How shall we be able, being so few, to fight against so many people and so strong?' Judas answered: 'With the God of heaven it is all one to deliver us with a large number, or with a small one. For the victory of battle standeth not in the multitude of a host; but strength cometh from God. We fight for our lives and our Torah. The Lord will overthrow them. Be not afraid. Let all the nations know that there is One who will protect and save Israel.'

And Judas led them into battle, and fought like a lion and behold, the hosts of the enemy were vanquished and they fled. And Israel had a great deliverance. And they sang songs of thanksgiving, and praised the Lord of heaven for His goodness, because His mercy endureth forever.

And on the five and twentieth day of Kislev, the same day when three years before the altar of God had been profaned by the heathen, the sanctuary of God was dedicated anew with songs and music, and the people praised the God of heaven who had given them great victory, and they celebrated the Dedication of the Altar for eight days, and there was great rejoicing among the people. Moreover, Judas and his brethren with the whole congregation of Israel ordained that the days of the Dedication of the Altar should be celebrated from year to year for eight days in gladness and thanksgiving.

FAITH TRIUMPHANT

O Lord, Thou hast ever been our fortress and our strength;
From days of old hast Thou upheld our fathers.

When men rose up against them in the days of Mattathias,
To desecrate Thine altar and destroy their faith in Thee,

Forcing the brave Judeans to forsake Thy covenant,
Compelling them to follow pagan ways,—

Then didst Thou, O Lord our God, reveal Thy saving power;
Thy spirit moved the Maccabees to rise against the foe
That ruled by force and might.

Right was thus triumphant, faith victorious;
The mighty hosts didst Thou deliver to the weak.

Thou didst bring low the wicked hordes
Who sought to crush the faithful few devoted to Thy Law.

When the battle was over, and arrogance subdued,
Thy children all rejoiced and praised Thee in Thy courts.

They purified Thine altar and kindled there the lamp
That sheds its rays on all mankind, spreading Thy light afar.

As witness-bearers to the triumph of Thy right,
We kindle lights in gratitude, and praise Thy holy name.

Through that resplendent victory, Israel was preserved,
To share Thy truths with all mankind,
And by these truths to live.

O may we consecrate our lives as did the Maccabees,
And dedicate anew our hearts and souls to Thee.

The glowing lights of Hanukkah, today as in the past,
Proclaim that man must live, not by might nor by power,
But by Thy spirit, O Lord of hosts.

OUR WONDROUS DELIVERANCE

O Lord, our hope in every generation,
We rejoice in the wondrous deliverance
Thou didst bring to pass for our fathers.

When Haman rose to crush us,
Thou wast at our side.

Thou didst bring to naught his base designs,
Delivering us from destruction.

In our day, too, O Lord our God,
We trust in Thy saving power.

We know it is Thy will
That evil be subdued and righteousness prevail.

Keep us ever steadfast and just,
That no weapon formed against us may prosper.

Inspire us like Mordecai of old,
To be unswerving in our devotion to Thee.

Like Esther, may we ever be eager
To serve our people, even at the peril of our lives.

Cause us to know as Mordecai knew,
That whether we be born to high or low estate,
We share alike our people's lot.

That though we dwell in safety, blessed with abundance,
Our brother's hurt is our hurt, their sorrow, ours.

Hasten the day when all oppression shall cease,
And tyranny shall forever be crushed;

When strife shall no longer set off man from man,
But all shall unite in true brotherhood
To serve each other, and thus, O Lord, serve Thee.

I AM A JEW

1

I will continue to hold my banner aloft. I find myself born — aye, born — into a people and a religion. The preservation of my people must be for a purpose, for God does nothing without a purpose. His reasons are unfathomable to me, but on my own reason I place little dependence; test it where I will, it fails me. The simple, the ultimate in every direction is sealed to me. It is as difficult to understand matter as mind. The courses of the planets are no harder to explain than the growth of a blade of grass. Therefore am I willing to remain a link in the great chain. What has been preserved for four thousand years was not saved that I should overthrow it. My people have survived the prehistoric paganism, the Babylonian polytheism, the aesthetic Hellenism, the sagacious Romanism; and it will survive the modern dilettantism and the current materialism, holding aloft the traditional Jewish ideals inflexibly until the world shall become capable of recognizing their worth.

2

I am a Jew because the faith of Israel demands no abdication of my mind.

I am a Jew because the faith of Israel asks every possible sacrifice of my soul.

I am a Jew because in all places where there are tears and suffering the Jew weeps.

I am a Jew because in every age when the cry of despair is heard the Jew hopes.

I am a Jew because the message of Israel is the most ancient and the most modern.

I am a Jew because Israel's promise is a universal promise.

I am a Jew because for Israel the world is not finished; men will complete it.

I am a Jew because for Israel man is not yet fully created; men are creating him.

I am a Jew because Israel places man and his unity above nations and above Israel itself.

I am a Jew because above man, image of the divine unity, Israel places the unity which is divine.

A WOMAN OF VALOR

Selected from Proverbs, 31

A woman of valor who can find?
 Her price is far above rubies.
 The heart of her husband trusteth in her,
 And he shall have no lack of gain.
 She doeth him good and not evil,
 All the days of her life.
 She looketh well to the ways of her household,
 And eateth not the bread of idleness.
 She giveth food to her household,
 And a portion for her maidens.
 Strength and dignity are her clothing,
 And she laugheth at the time to come.
 She stretcheth out her hand to the poor,
 Yea, she reacheth forth her hands to the needy.
 She openeth her mouth with wisdom,
 And the law of lovingkindness is on her tongue.
 Her children rise up and call her blessed,
 Her husband also, and he praiseth her:
 'Many daughters have done worthily,
 But thou excellest them all.'
 Grace is deceitful, and beauty is vain,
 But a woman that revereth the Lord, she shall be praised.
 Give her of the fruit of her hands,
 And let her works praise her in the gates.

THE JEWISH MOTHER

Jewish custom bids the Jewish mother, after her preparations for the Sabbath have been completed on Friday evening, to kindle the Sabbath lamp. That is symbolic of the Jewish woman's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste family life whose hallowing influences are incalculable; she is the center of all spiritual endeavors, the confidante and fosterer of every undertaking. To her the Talmudic sentence applies: "It is woman alone through whom God's blessings are vouchsafed to a house."

WOMEN IN ISRAEL

Throughout the ages Thou hast blessed us, O Lord,
With women who tended the altars of our faith.

Through these noble women Israel was redeemed;
Because of them has Israel survived.

They have inspired and guided our youth;
They have preserved and transmitted Thy word.

May the women in our generation like those of the past,
Keep Israel an eternal witness of Thee.

May they, like Sarah, zealously guide their young,
Keeping them constant and steadfast in faith.

Then shall our children remain
Ever devoted to Thee.

May our women, like Rachel, be deeply concerned
For the children of Israel wherever they dwell,

Sharing their glory, feeling their pain,
And helping rebuild the ancient homeland.

May they, like Hannah, who joyfully brought
Her young Samuel to Shiloh for service to God,

Bring our children also in their tender years,
For guidance and light to the House of the Lord,

To learn the traditions, the teachings and laws
Of our prophets and sages, our martyrs and saints.

Then shall our children be imbued in their youth,
With hope for their future through knowledge of their past.

May our women, O Lord, inspire in our young
A love for the Torah, our true way of life.

Through such noble women shall Israel be redeemed;
Through the merits of their children shall Israel survive.

THE JEWISH HOME

Better is a dry morsel and quietness therewith,
Than a house full of feasting amidst strife.

Yea, better to eat herbs where love is,
Than the choicest food and hatred therewith.

Except the Lord build the house,
They labor in vain that build it.

Through wisdom is a house builded,
And by understanding is it established.

By knowledge is the home filled
With all that is pleasant and precious.

Make your house a meeting place for the learned,
And give heed to their words.

If three people have eaten at one table
And have spoken words of Torah,
It is as though they had eaten at God's table.

Blessed is that home
Where the woman regards the ways of her household.

Blessed is the man who has a good wife,
For the number of his days shall be doubled.

Blessed is he who loves his wife and honors her,
And directs his children into paths of righteousness.

When husband and wife are worthy of each other,
The divine spirit rests upon them.

A home where a man loves his wife as himself,
And honors her beyond his own person,
Shall be blessed everlastingly.

A home where children honor their parents
Is a home in which God dwells, and He Himself is honored.

How goodly are your tents, O Jacob,
And your dwellings, O Israel.

THE SABBATH PRESERVED ISRAEL

1

He who feels in his heart a genuine tie with the life of his people cannot possibly conceive of the existence of the Jewish people apart from "Queen Sabbath." We can say without exaggeration that more than Israel preserved the Sabbath, the Sabbath preserved Israel.

2

If I were asked to single out one of the great historical institutions more essential for our preservation than all others, I would not hesitate to declare that it is the observance of the Sabbath. Without this, the home and the Synagogue, the festivals and the holy days, the language and the history of our people, will gradually disappear. If the Sabbath will be maintained by those who have observed it and will be restored to those who have abandoned it, then the permanence of Judaism is assured. Every Jew who has it within his power should aid in the effort to restore the Sabbath to the man from whom it has been taken away. No deeds of charity or philanthropy, no sacrifices of time or fortune made by any Jew, equals in beneficent result the expenditure of time and money looking towards the re-establishment of the Jewish Sabbath among the Jewish people. No amount of prating about morals will ever take the place of rooted habits ruthlessly plucked out.

3

The observance of the Sabbath brings deep and abiding rewards to the Jew. It re-creates his spirit as it regenerates his physical and nervous system. It brings him into communion with God, links him with the profoundest aspirations of Israel, and draws him into the orbit of Torah. It therefore follows inseparably that the failure to observe the Sabbath brings its penalties in the impoverishment of the spirit, the denudation of Jewish values and alienation from the Jewish community, literally "that soul is cut off from its kinsmen."

THE NATURE OF JUDAISM

Judaism has survived through the ages because it has been a dynamic tradition. It always knew how to adapt itself to new thought and new conditions. Moses, the Prophets, Johanan ben Zakkai, Maimonides — each saved Judaism in an hour of crisis by adjusting it to the times. The entire Talmud is essentially a reinterpretation of the earlier Judaism of the Bible to meet the problems of a new age. Even Post-Talmudic Judaism continued this process of growth and development.

Judaism is the complete culture or civilization of the Jewish people. It possesses all the varied attributes of language and literature, art, music, customs and law, institutions and history. We pray in Hebrew not because God understands no other language, but because it is our language, and therefore both the form and content of our thought. Our holiest sentiments must be expressed in the tongue that links us with our ancestors and our brothers everywhere. The practices and customs of Jewish life, our history and our traditions, are precious to us, because their *contents* reflect the noblest aspirations of which man has yet shown himself capable, and because their *forms*, growing out of our own group experience, are closest to us.

Our loyalty to Jewish life is therefore entirely free from a scorn or dislike for other religions and cultures. On the contrary, Judaism makes possible our appreciation of other civilizations. In Bernard Lazare's words, "Being a Jew is the least difficult way of being truly human."

Of all the aspects of Judaism, it is religion that is primary. The recognition of God in the world and the drive for ethical perfection are the two great contributions of the Jew to the world — two that are really one. Perhaps other civilizations can survive without religion, but not Judaism. Our history, our customs, our law, our literature, even our music and art, are intimately connected with the religious and ethical ideals of Judaism.

Jewish nationalism and religion are the body and soul of the living organism which is the Jewish people. Whenever Jewish religion without nationalism has been tried, it has failed. When Jewish nationalism without religion has been attempted, it has been unable to maintain itself after the momentum of the religious dynamic was exhausted.

A vital Judaism in America includes a positive attitude toward Jewish tradition and an equally clear awareness of the necessity for growth and development. It does not deny the patent fact of the peoplehood of Israel, but places the emphasis properly upon the fundamentally religious character of its civilization. It is genuinely American, yet retains its bond of attachment to Israel and its zeal for the rebuilding of Eretz Yisrael.

It offers both hope and direction to all who are seeking to build a living American Judaism that will play its part in fulfilling Israel's Messianic faith in the inevitable victory of universal justice, freedom and peace, which our prophets and sages envisioned as the Kingdom of God on earth.

JUDAISM AND NATIONALISM

The rebirth of Israel's national consciousness and the revival of Judaism are inseparable. When Israel found itself, it found its God. When Israel lost itself, or began to work at its self-effacement, it was sure to deny its God. The selection of Israel, the indestructibility of God's covenant with Israel, the immortality of Israel as a nation, and the final restoration of Israel to Palestine, where the nation will live a holy life, on holy ground, with all the wide-reaching consequences of the conversion of humanity, and the establishment of the Kingdom of God on earth — all these are the common ideals and the common ideas that permeate the whole of Jewish literature extending over nearly four thousand years.

TORAH — THE ELIXIR OF JEWISH LIFE

That the Jewish nation has survived the downfall of its state and the destruction of its national sanctuary is above all due to the great genius — Rabban Johanan ben Zakkai — who made of religious study a new form in which the national existence of the Jews found expression, so that by the side of the history of nearly two thousand years of suffering we can point to an equally extensive history of intellectual effort. Studying and wandering, thinking and enduring, learning and suffering, fill this long period. Thinking is as characteristic a trait of the Jew as suffering, or, to be more exact, thinking rendered suffering possible. For it was our thinkers who prevented the wandering nation, this true "wandering Jew" from sinking to the level of brutalized vagrants, of vagabond gypsies.

* * *

The school is the most original institution created by post-biblical Judaism — a magnificent institution, a veritable fortress unshaken by the storms of the ages. To borrow a simile from the Midrash, the school was the heart that kept watch while the other organs slept. Ideals pass into great historical forces by embodying themselves into institutions, and the Jewish ideal of knowledge became a great historical force by embodying itself in the Jewish school.

IN PRAISE OF TORAH

Torah is compared to water.

It cleanses man from what is debasing in life.

Torah is compared to wine.

Time cannot render it useless; yea, time increases its power.

Torah is compared to oil.

It mixes not with other elements but preserves its own distinctiveness.

Torah is compared to honey.

It is sweet, rendering man free from the bitterness of hatred.

Torah is compared to a wall.

It protects its adherents from the violence of the wicked.

Torah is compared to manna.

It proclaims the equality of rich and poor before God.

Above all, Torah is compared to a crown.

It sets man above all of God's creatures.

TORAH — OUR SOURCE OF STRENGTH

Wisdom gives greater strength
Than ten rulers in a city.

The true guardians of a city are not its armed men;
Its consecrated teachers are its guardians.

A city that has no school which teaches the word of God,
That city cannot endure.

Ignorance cannot yield true righteousness,
Nor lack of knowledge flower into piety.

Torah gives man insight into God's ways
That he may fulfill the divine call:
'Know the God of your fathers and serve Him.'

When Jacob's voice is heard in study and prayer,
The hands of Esau are powerless against him.

Toil not merely for worldly goods,
Find time also for the study of the Torah;

For if you lack knowledge, what have you acquired?
If you have acquired knowledge, what do you lack?

He who increases his possessions, increases his worries,
But he who increases his knowledge in the Torah,
Adds to the fullness of life.

Therefore let us turn to Torah and study it diligently,
For we can find everything therein.

Let us not depart from Torah,
Nor swerve from contemplating its wisdom.

Though we grow old and gray in its study,
It will yield us rich reward.

He who honors the Torah
Will himself be honored by all men.

Yea, great is Truth;
Above all things it is triumphant.

ISRAEL'S CROWN OF DISTINCTION

Our great claim to the gratitude of mankind is that we gave to the world the word of God, the Bible. As the poet puts it, we have stormed heaven to snatch down this heavenly gift. We threw ourselves into the breach, and covered it with our bodies against every attack. We allowed ourselves to be slain in hundreds and thousands rather than become unfaithful to it, and we bore witness to its truth, and watched over its purity in the face of a hostile world. The Bible is our sole *raison d'être*; and it is just this which the Higher Anti-Semitism, both within and without our ranks, is seeking to destroy, denying all our claims for the past, and leaving us without hope for the future. This intellectual persecution can only be fought with intellectual weapons, and unless we make an effort to recover our Bible we are irrevocably lost from both worlds.

THE SEFER TORAH

For any community of people to be, and to remain, Jewish, they must be brought up from their tenderest childhood to regard the Sefer Torah as the title-deed of their birthright and pedigree, which they are religiously to hand down unaltered from generation to generation. For is there a Jewish community anywhere, however safely domiciled, which has relinquished the Torah for even one generation and has survived that separation?

Those who forsake the Torah, bringing it into disrepute and weakening the hold it has on us, are working at the destruction of the brotherhood that cradled and sheltered their fathers and forefathers through all the vicissitudes of the bygone ages, to whom they owe their own life and presence on earth. The Torah is a fountain of life. In it is protection greater than in fortresses.

TORAH—OUR WAY OF LIFE

Happy are they that are upright,
And walk in the law of the Lord.

Happy are they that keep His teachings,
That seek Him with their whole heart.

The law of the Lord is perfect, restoring the soul;
The teaching of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

The ordinances of the Lord are true,
They are righteous altogether.

Happy is the man that walks not in the counsel of the
wicked,

Nor stands in the way of sinners,
Nor sits in the seat of the scornful.

But his delight is in the law of the Lord;
And in His law he meditates day and night.

He shall be like a tree planted by streams of waters,
That brings forth its fruit in its season,

And whose leaf does not wither;
And in whatever he does he shall prosper.

Teach me, O Lord, Thy way, that I may walk in Thy
truth;

Make my heart firm to revere Thy name.

Open my eyes that I may behold
The wonders of Thy Torah.

O may my ways be directed
To observe Thy statutes.

Guide me in Thy truth, and teach me,
For Thou art the God of my salvation.

Thy word is a lamp unto my feet,
And a light unto my path.

Teach me to do Thy will,
For Thou art my God.

Thy teachings ever make for righteousness;
Give me understanding, and I shall live.

TORAH—OUR TREE OF LIFE

The only real poverty
Is poverty of the mind.

Reverence for God is the beginning of wisdom,
And the knowledge of the Eternal is true understanding.

Where there is no knowledge, there is no reverence for God;
Where there is no reverence for God, there is no true knowledge.

The Torah endows man with modesty and reverence,
And teaches him to be virtuous, pious, upright and faithful.

Torah keeps him far from sin,
And draws him near to virtue.

You shall teach diligently
The word of God to your children.

The moral world is maintained by the instruction of our young;
Their education shall not be interrupted even to rebuild the
Temple.

When parents encourage children to study Torah,
Their influence lives beyond the grave.

He who has studied in his youth
May be compared to writing set down on new parchment;

But he who begins to study when he is old,
Is like writing set down on re-used parchment.

If one studies Torah in his youth,
Its words are woven into the texture of his life.

Train a child in the way he should go,
And when he is older he will not depart from it.

As long as the voices of children resound with the study of
Torah,

No enemy can triumph over Israel.

The Torah is a Tree of Life;
Happy are they who understand its teachings,
And fulfill God's commandments.

TORAH AND CHARACTER

Judaism is distinctive for its theory of education. We have a Hebrew word for knowledge which is virtually untranslatable because its deepest and fullest meaning has not yet been grasped by other peoples and tongues. That word is Torah. By Torah, Jewish tradition did not mean essentially the disinterested acquisition of factual information or the cultivation of skills of the body and mind, or even the scholarly exploration of the multi-roomed mansion of worldly wisdom. All these were deemed desirable and necessary only insofar as they expanded the soul, stimulated the moral sensitivity of man, and were channeled in the direction of the promotion of human welfare. Thus Jeremiah declares, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exercises mercy, justice and righteousness on the earth; for in these things I delight, saith the Lord."

Universal literacy is not moral intelligence. The three R's do not spell righteousness. Popular education in our day teaches young people how to make a living, but it largely ignores the necessity of teaching them how to live, and what to live for. Judaism can, in our time, make a significant contribution through its unrivaled tradition of the pre-eminence of Torah, the character-building, soul-cultivating emphasis in learning, calling on man to develop ethical alertness, to master himself rather than to rule over others.

Our religion goes beyond the formulation of universal postulates and idealistic ends. It translates the poetry of moral aspiration into the prose of every day life. It is a religion of behavior as well as of beliefs. It brings down the holy tablets from the heights of Sinai to the valley of decision and the plain of realization. It translates the Torah into life.

THE TEN COMMANDMENTS

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
2. Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, even any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.
4. Observe the Sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day.
5. Honor thy father and thy mother, as the Lord thy God commanded thee, that thy days may be long, and that it may go well with thee upon the land which the Lord thy God giveth thee.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's wife, neither shalt thou desire thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor's.

WISDOM, WHERE IS IT FOUND?

Selected from Job 28

Wisdom, where is it found?

And Understanding, how may it be attained?

There are mines for silver,

And refineries for gold;

Iron is taken from the earth,

And copper molten out of stones.

Men enter darkness into the furthestmost depths,

And grapple for stones in the shadow of death.

Sapphires lie among the stones,

And dust of gold lies with the dust of the ages.

The miner stretches forth his hand among the flinty rocks;

He digs into the mountains at their roots.

He drills out channels in the cliffs;

He binds up streams to draw the water off.

He finds every precious thing,

And all the hidden things he uncovers.

But Wisdom, where is that found?

And Understanding, how may that be attained?

No gold can purchase Wisdom,

Nor silver pay the price of it.

Wisdom is more precious than rubies,

No weight of gold can purchase it,

Since it is hidden from all eyes,

Even from the fowls of the air.

Wisdom where is it found?

And Understanding, how may it be attained?

When God laid the foundations of the earth,

And saw the whole world beneath the heaven;

When He made the winds obey His will,

And meted out the waters, measure by measure;

When He stemmed the mighty floods,

And tempered the fury of the storms,

He saw Wisdom then, and He established it;

But for man He declared:

"Behold, the fear of the Lord, that is Wisdom;

To shun evil, that is Understanding."

THE ETHICS OF JUDAISM

Judaism teaches the unity of the human race.

We all have one Father; one God has created us.

Judaism commands: "Love thy neighbor as thyself," and declares this command of all-embracing love to be the fundamental principle of the Jewish religion.

Judaism therefore forbids every sort of animosity, envy, or unkindness towards any one of whatsoever race, nationality, or religion.

Judaism demands consideration for the life, health, powers, and possessions of one's neighbor.

It therefore forbids injuring a fellowman by force, or cunning, or in any other manner depriving him of his property.

Judaism commands holding a fellowman's honor as sacred as one's own.

It therefore forbids degrading him by evil reports, vexing him with ridicule or mortifying him.

Judaism commands respect for the religious convictions of others.

It therefore forbids aspersion or disrespectful treatment of the customs and symbols of other religions.

Judaism commands the practice of charity towards all, clothing the naked, feeding the hungry, nursing the sick, comforting those that mourn.

It therefore forbids limiting our care to ourselves and our families, and withholding sympathy when our neighbors suffer.

Judaism commands respect for labor; each in his own sphere shall strive for the blessings of life by worthwhile creative activity.

It therefore demands the cultivation and development of all our powers and capabilities.

Judaism commands absolute truthfulness; our yea shall be yea, our nay, nay.

It therefore forbids the distortion of truth and deceit, and condemns hypocrisy.

Judaism commands walking humbly with God and in modesty among men.

It therefore forbids self-conceit, arrogance, and disparagement of the merits of others.

Judaism commands chastity and the sanctity of marriage.

It therefore forbids infidelity, license and lust.

Judaism commands the promotion of the welfare of one's fellow-men.

It therefore forbids indifference to the needs of the community.

Judaism commands that its adherents shall promote the welfare of the state.

It calls upon us to sacrifice property and even life for the highest principles of justice and liberty.

Judaism commands sanctification of the name of God through righteous living.

It bids us exert ourselves to hasten the time in which men shall be united in the love of God and the love of one another.

ETHICAL TEACHINGS

Whether one be a Jew or an adherent of another faith, man or woman, upon each, according to his deeds, will the divine spirit rest.

Every human being, not only the Jew, is beloved by God, since every man is the creature of God, made in His image.

The righteous among all nations have a share in the world to come.

Our Rabbis have taught, 'We must support the poor of all people with the poor of Israel, visit their sick with the sick of Israel, and give honorable burial to their dead as to the dead of Israel, for that will lead to peace.'

'Justice, justice, shalt thou pursue.' Why is the word *justice* written twice? To teach us that we must practise justice at all times, whether it be for our profit or for our loss, and towards all men, Jew and non-Jew alike.

ציון הלא תשא לי
 ציון הלא תשאלי לשלום אסיריך
 דרשי שלומך והם יתר עדריך:
 מים ומזרח ומצפון ותימן שלום
 רחוק וקרוב שאי מפל עבדך:
 לבבות ענותך אני תנים. ועת אחלם
 שיבת שבותך אני כנור לשייריך:
 את בית מלוכה ואת כסא אדני. ואיך
 ישובו עבדים עלי כסאות גביריך:
 מי יתגני משוטט במקומות אשר
 נגלו אלהים לחזיר וציריך:
 מי יעשה לי כנפים וארחיק נדד
 אניד לבתרי לבבי בין בתריך:
 אפל לאפי עלי ארצך וארצה אבי
 ניד מאד ואחנן את-עפריך:
 אעבר ביערך וכרמלך ואעמד בגל-
 ערך ואשתוממה אליהר עבדך:
 ציון כלילת יפי אהבה וחסן תקשרי
 מאז. ובך נקשרו נפשות חביריך:
 הם השמחים לשלונך והכאבים
 על-שממותך ובכים על-שבךיך:
 אנך למושב אלהיך. ואשרי-אנוש
 יבחר יקרב וישכן בחצרך:

ODE TO ZION

Selected

Zion! wilt thou not ask if peace be with thy captives
That seek thy peace — that are the remnant of thy flocks?

From west and east, from north and south — the greeting
“Peace” from far and near, take thou from every side.

To wail for thine affliction I am like the jackals; but when
I dream
Of the return of thy captivity, I am a harp for thy songs.

Thou art the house of royalty; thou art the throne of the
Lord, and how
Do slaves sit now upon thy princes’ thrones?

Would I might be wandering in the places where
God was revealed unto thy seers and messengers.

O who will make me wings, that I may fly afar,
And lay the ruins of my cleft heart among thy broken cliffs!

I would fall, with my face upon thine earth and take delight
In thy stones and be tender to thy dust.

I would pass into thy forest and thy fruitful field, and stand
Within thy Gilead, and wonder at thy mount beyond —

Zion! perfect in beauty! love and grace thou didst bind on to thee
Of olden time; and still the souls of thy companions are
bound up with thee.

It is they that rejoice at thy well-being, that are in pain
Over thy desolation, and that weep over thy ruin.

Thy God hath desired thee for a dwelling-place; and happy is
the man

Whom He chooseth and bringeth near that he may rest within
thy courts.

אם אשכחך ירושלים

עלינהרות בבל שם ישבנו גם־בְּכִינוּ

בְּזָכְרֵנוּ אֶת־צִיּוֹן:

עלי־עַרְבִים בְּתוֹכָהּ תָּלִינוּ כְּנֹדוֹתֵינוּ:

כִּי שָׁם שָׁאֲלוּנוּ שׁוֹבֵינוּ דְּבַר־יִשִּׁיר

וְתוֹלְלֵנוּ שְׂמֻחָהּ שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן:

אִידָּךְ נָשִׁיר אֶת־שִׁירֵי:

אִם־אֲשַׁכַּחךְ יְרוּשָׁלַּיִם תִּשָּׁבַח יְמִינִי:

תִּדְבֹק לְשׁוֹנֵי לַחֲכִי אִם־לֹא אֶזְכְּרִי

אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַּיִם עַל־רֹאשׁ שְׂמֻחָתִי:

IF I FORGET THEE, O JERUSALEM

PSALM 137:1-6

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
There, upon the willows we hung up our harps.
Our captors demanded a song,
And our tormentors bade us be merry:
'Sing us a song of Zion.'
But how could we sing a song of the Lord,
Here in a foreign land?

Congregation rises

If I forget thee, O Jerusalem,
Let my right hand forget its cunning;
Let my tongue cleave to my mouth,
If I remember thee not,
If I set not Jerusalem above my chiefest joy.

ISRAEL'S LOVE FOR PALESTINE

The Jew, even though he was driven from the land, never surrendered his love for it. The Jew literally transplanted Palestine into his very consciousness. He imagined that he continued to live in the land of his dreams. He might be living in the cold north or in the sunny south, yet he prayed for rain or for dew when it was the season for these in Palestine. He celebrated his Arbor Day when the trees were beginning to blossom in Palestine. In whatever clime he lived, he was always under the illusion that he was still in his ancient home. His very name *Jew* was a living protest that he still held his lien upon the land of Judea, from which, though he was torn physically, he was never separated in heart or mind. He sang of Palestine, dreamed of Palestine; it was uppermost in his thoughts in time of supremest joy and darkest sorrow.

The Jew mourned for his ancient land as he would for the dead, and yet he never regarded Palestine as altogether dead. If dead, then it would rise again and experience the resurrection of the dead . . .

And strange as it may seem, Palestine itself seemed to feel the same — that she belonged to Israel and to Israel alone. Pagan, Christian, Mohammedan, Romans, Egyptians, Turks,—all conquered the land and tried to make it their own. But none succeeded. With a stubborn resistance the land refused to prosper in their hands and preferred to remain in its desolation. She waited patiently for her own beloved. "The land without a people," to use the phrase of Zangwill, "waited for the people without a land."

THE DIVINE PROMISE TO ABRAHAM

And the Lord said unto Abram: 'Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for unto thee will I give it.' (Genesis, 13:14-18)

אל ספר

אל ספר אל בכוח בעת כזאת

אל הוריד ראש ...

עבד! עבד! החורש, חרש! הזורע, זרע!

ברגע רע בפלים עמל, בפלים יצר,

ונטע ועדר, וסקל וגדר,

ופלס וסלל מסלת דרור ליום האור ...

בנתיב הענות הולכה הפרדות,

וצועק הדם לנשמת העם.

התנער ופעל! הנאל וגאל!

MOURN NOT!

Mourn not, weep not at a time like this

Nor bow your head.

Work! Work! Plow, O Plowman!

Sower, sow your seed!

In time of stress, redouble your toil

Dig, and then plant; clear and fence.

Level and cast up the highway of freedom

Toward a new day of light.

For on the path of pain, redemption comes

And the blood drawn by the tyrant's lash

Cries out to the soul of the people:

"Bestir yourself and work!

Be redeemed! Set others free!"

COMFORT YE, MY PEOPLE!

Comfort ye, comfort ye, My people,
Saith your God.

Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem.

Break forth into joy, sing together,
Ye waste places of Zion.

For the Lord hath comforted His people;
He hath redeemed Jerusalem.

Hear the word of the Lord, O ye nations,
And declare it in the isles afar off:

'He that scattered Israel doth gather him,
And keep him, as a shepherd doth his flock.'

For the Lord hath ransomed Jacob;
He hath redeemed him from the hand of him that is
stronger than he.

They shall come and sing in the height of Zion,
And shall flow unto the goodness of the Lord,

And their soul shall be as a watered garden,
And they shall not pine any more;

For I will turn their mourning into joy,
And will comfort them, and make them rejoice from
their sorrow.

Refrain thy voice from weeping,
And thine eyes from tears;

For thy work shall be rewarded,
And they shall come back from the land of the enemy,

And there is hope for thy future,
And thy children shall return to their own border.

Violence shall no more be heard in thy land,
Desolation nor destruction within thy borders.

Thy people shall be all righteous,
They shall inherit the land forever.

Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee.

THE RESTORATION OF ZION

If I forget thee, O Jerusalem,
Let my right hand forget its cunning.

Let my tongue cleave to my mouth,
If I remember thee not,
If I set not Jerusalem above my chiefest joy.

The Lord will arise and have compassion upon **Zion**;
For it is time to be gracious unto her.

The Lord doth build up Jerusalem;
He gathereth together the dispersed of Israel.

For the Lord will comfort Zion;
He will comfort all her waste places.

He will make her wilderness like Eden,
And her desert like the garden of the Lord.

Joy and gladness shall be found therein,
Thanksgiving and the voice of melody.

The ransomed of the Lord shall return,
And come with singing unto Zion.

Everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall vanish.

They shall build the waste cities, and inhabit them;
They shall plant vineyards, and drink the wine thereof.

They shall also make gardens and eat the fruit of them,
And God shall plant them upon their own land.

And they shall no more be plucked up
Out of their land which God hath given them.

They shall abide in peaceful habitations,
In safe dwellings, and in quiet resting places.

Zion shall be redeemed through justice,
And they that dwell there through righteousness.

Then shall Zion be saved,
And Jerusalem shall dwell in safety,

For out of Zion shall go forth the Law,
And the word of God from Jerusalem.

GOD'S BENEFICENCE IN NATURE

And God said: Let the earth put forth grass, herb yielding seed, and fruit trees bearing fruit after its kind. And it was so . . . and God saw it was good.

When a tree is wantonly cut down, its voice rings from one end of the earth to the other.

When you besiege a city, do not destroy the trees thereof; you may eat of them but you must not cut them down.

A man's life is sustained by trees. Just as others planted for you, plant for the sake of your children.

If you had a sapling in your hand and were told that the Messiah had come, first plant the sapling, then go out to greet him.

Build houses and dwell in them;

Plant gardens and eat the fruit of them.

I, the Lord, will turn the captivity of My people Israel, And they shall build the waste cities, and inhabit them.

Zion shall no more be termed forsaken,

Neither shall the land be termed desolate any more.

I will open rivers on the high hills,

And fountains in the midst of the valleys;

I will make the wilderness a pool of water,

And the dry land, springs of water.

I will plant in the wilderness the cedar, the acacia tree,

The myrtle and the olive tree.

Be glad then, ye children of Zion,

And rejoice in the Lord your God.

For the pastures of the wilderness are green with grass,

The tree bears its fruit;

The fig-tree and the vine do yield their strength.

Be glad, O land, and rejoice,

For the Lord hath done great things.

MAN, THE CROWN OF CREATION

How manifold are Thy works, O Lord!
In wisdom hast Thou made them all.

O Lord, our God,
How glorious is Thy name in all the earth!

When I behold the heavens, the work of Thy fingers,
The moon and the stars which Thou hast established;

What is man that Thou art mindful of him,
And the son of man that Thou thinkest of him?

Yet hast Thou made him
But little less than divine,
And hast crowned him with glory and honor.

Thou hast made him to have dominion
Over the works of Thy hands;
All things hast Thou put under his feet.

Beloved of Thee is man, Thine own creation,
Fashioned in Thine image.

Thou hast given him understanding and insight,
And hast shown him what is good and what is evil.

Thou hast revealed unto him what is good;
Thou hast given him to choose between right and wrong.

Thou hast given him a mind,
That he might use his blessings wisely;

A heart hast Thou given him, and free will,
That he might consider his ways
And live according to Thy will.

We are mindful of all the great gifts
Which Thou, O Lord, hast given us;
May we use them wisely that they may not be in vain.

You have been told, O man, what is good,
And what the Lord requires of you:

To do justly, to love mercy,
And to walk humbly with your God.

THE BROTHERHOOD OF MAN

Have we not all one Father?

Has not one God created us?

Why do we deal treacherously,

A man against his brother?

Justice, justice shall you pursue,

That you may live in your land.

If a stranger sojourns with you in your land,

You shall not wrong him.

The stranger that sojourns with you,

Shall be unto you as the native among you,

And you shall love him as yourself,

For you were strangers in the land of Egypt.

One law shall be among you,

For the native and the stranger alike.

If your fellowman becomes poor and his means fail,

You shall uphold him.

Harden not your heart to the needy in your midst,

Nor shut your hand to your needy brother;

But open your hand unto him;

And lend him sufficient for his needs.

Behold how good and how pleasant it is

When brethren dwell together in unity.

Hate not your brother in your heart;

Love your neighbor as yourself.

You shall deal your bread to the hungry,

And bring the poor that are cast out to your house.

When you see the naked, cover him,

And hide not yourself from your own flesh.

Then shall your light break forth as the morning,

And your healing shall spring forth speedily;

Your righteousness shall go before you,

The glory of God shall be your protection.

YE SHALL BE HOLY

Selected from Leviticus, 19

Ye shall be holy, for I, the Lord your God, am holy;

Ye shall revere your God; I am the Lord.

Ye shall keep my Sabbaths and revere my Sanctuary;

I am the Lord.

Ye shall respect every man his mother

And his father.

Ye shall rise up before the hoary head,

And honor the aged among you.

Ye shall not steal; neither shall ye deal falsely,

Nor lie one to another.

Ye shall do no unrighteousness in court or in commerce,

In weight or in measure.

Correct balances and just weights shall ye have;

I am the Lord your God.

Ye shall not oppress your neighbor, nor steal from him;

The wages of a hired servant

Shall not abide with you all night until the morning.

Ye shall not be unrighteous in judgment;

Ye shall not be partial even to the poor.

Ye shall not favor the person of the mighty;

But in righteousness shall ye judge your neighbor.

Thou shalt not go about slandering people;

Neither shalt thou stand idly by

When thy neighbor's life is in danger.

And if a stranger sojourn with thee in thy land,

Thou shalt not wrong him.

The stranger that sojourneth with thee

Shall be unto thee like the native-born.

Thou shalt love him as thyself,

For ye were strangers in the land of Egypt.

Thou shalt not hate thy brother in thy heart;

Thou shalt not take vengeance nor bear any grudge.

Thou shalt love thy neighbor as thyself;

I am the Lord.

THE CALL TO JUSTICE

Justice, justice shall you pursue,
That you may live in the land which God gives you.

You shall not pervert judgment, nor favor persons,
Neither shall you take a bribe,

For a bribe blinds the eyes of the wise,
And perverts the words of the righteous.

Hear the causes between your brothers,
Judge righteously your brothers and the stranger.

You shall hear the small and great alike,
You shall not be afraid of the face of any man;
For the judgment is God's.

Woe unto them that call evil 'good', and good 'evil',
That turn darkness into light, and light into darkness.

Woe unto them that defend the wicked for a bribe,
And deprive the innocent of his rights.

Rob not the weak because he is weak,
Neither crush the poor in thy midst.

Seek justice, relieve the oppressed,
Protect the fatherless, defend the cause of the widow.

Seek good and not evil, that you may live;
Then I the Lord, the God of hosts, will be with you.

Hate evil and love what is good,
Yea, establish justice in the land.

Let justice well up as the water,
And righteousness as a mighty stream.

For righteousness and justice
Are the foundation of God's throne.

For the Lord of Hosts is exalted through righteousness,
And God, the Holy One, is sanctified through justice.

TRUTH—THE SEAL OF GOD

Selected from Ben Sira and Talmud

Speak not against the truth;
And when you lack knowledge, keep silent.

Keep your tongue from speaking falsehood;
Whoever speaks falsely will himself be maligned.

Be steadfast in your conviction,
And let your speech be true to it.

Speakers of falsehood are despised by all,
But the faithful are honored in the sight of man.

Be ruler over your speech,
And have control over your words.

Utter no falsehood,
For the habit of it leads to evil.

He who strives for truth and speaks it,
Is worthy in the sight of man.

Falsehood is common, truth is rare;
Yet truth endures while falsehood comes to an evil end.

Oppression and injustice shall be destroyed,
But true dealings shall endure forever.

Do not hesitate to speak the truth when you should
speak,
And do not hide your wisdom as a treasure.

Contend for the truth unto death,
And the Lord will establish your cause.

Truth is the bridge between earth and heaven,
The brightest jewel in the crown of virtue.

Truth is the seal of God;
He who has truth in his heart has God for his guide.

WORLD PEACE

It shall come to pass at the end of days,
That the mountain of the Lord's house shall be established
As the top of the mountains;

It shall be exalted above the hills;

All the nations shall flow unto it.

And many peoples shall go and say,

"Come, let us go up to the mountain of the Lord."

God will teach us His ways,

And we will walk in His paths;

God shall judge between the nations;

He shall decide for many peoples.

And they shall beat their swords into plowshares,

And their spears into pruning forks.

Nation shall not lift up sword against nation;

Neither shall they learn war any more.

The Lord will break the bow and the sword

And the battle out of the land;

He will make the people to lie down in safety.

Violence shall no more be heard in your land,

Neither desolation nor destruction within your borders.

All your children shall be taught of the Lord,

And great shall be the peace of your children.

They shall not hurt nor destroy in all God's holy mountain,

For the earth shall be full of the knowledge of the Lord,

As the waters cover the sea.

The work of righteousness shall be peace,

And the result of righteousness, quietness and confidence
forever.

Then shall they sit every man under his vine

And under his fig tree,

And none shall make them afraid,

For the Lord Himself hath spoken it.

SOCIAL RESPONSIBILITY

There are four characters among men: he who says, What is mine is mine, and what is thine is thine; his is a neutral character. He who says, What is mine is thine and what is thine is mine; he is a boor. He who says, What is mine is thine and what is thine is thine; he is a saint. He who says, What is thine is mine and what is mine is mine; he is wicked.

Giving is not the essential thing, but to give with delicacy of feeling. Scripture does not say, 'Happy is he who giveth to the poor,' but 'Happy is he who wisely considereth the poor.'

As to giving charity, there are four dispositions: he who desires to give charity himself but does not desire others to do so; he who desires that others should give, but will not give charity himself; he who gives and wishes others to give, is saintly; he who will not give and does not wish others to give, is wicked.

The Kingdom of God, the Rabbis held, is inconsistent with the state of social misery. They were not satisfied with merely feeding the poor. Their great ideal was to prevent poverty. They said, 'Try to prevent it by teaching man a trade. Try all methods before you permit him to become an object of charity which must degrade him, tender as your dealings with him may be.'

MAIMONIDES' EIGHT DEGREES OF CHARITY

There are eight degrees in the giving of charity, one higher than the other:

He who gives grudgingly, reluctantly, or with regret.

He who gives less than he should, but gives graciously.

He who gives what he should, but only after he is asked.

He who gives before he is asked.

He who gives without knowing to whom he gives, although the recipient knows the identity of the donor.

He who gives without making his identity known.

He who gives without knowing to whom he gives, neither does the recipient know from whom he receives.

He who helps a fellowman to support himself by a gift, or a loan, or by finding employment for him, thus helping him to become self-supporting.

OPEN THY HAND

All Israelites are brothers,
Responsible for one another.

If there be among you a needy man,
Do not harden your heart.

Shut not your hand to your needy brother,
But surely open your hand unto him.

Blessed is he who considers the poor;
The Lord will deliver him in the days of evil.

Speak for those who cannot speak for themselves,
For all who are threatened with destruction.

He who stops his ears at the cry of the needy,
Shall one day cry himself, and shall not be answered.

He who gives unto the poor shall be blessed with abundance,
But he that hides his eyes shall himself be in need.

He that is gracious unto the needy, honors his Maker,
But he that oppresses the poor, blasphemes Him.

Woe to them that are at ease,
And to them that think they are secure,

That lie upon beds of ivory,
And eat the best lambs out of the flock,

But they are not grieved
For the hurt of their people.

Let the poor rejoice in your joy;
Share with them your blessings.

The generous heart shall be enriched,
And he that satisfies others shall be satisfied himself.

And this is the offering you shall take:
Gold, silver and copper.

He who gives when well, his gift is gold;
He who gives only when ill, his gift is silver;
He who gives only in his will, his gift is copper.

From Thee, O Lord, comes our wealth,
And from Thine own, do we give unto Thee.

LABOR AND LEISURE

"Six days shalt thou labor and do all thy work but the seventh day is a Sabbath unto the Lord thy God." Man shall neither disdain labor nor seek only leisure, but alternately toil and rest. May our labor, like Thine, be fruitful and our rest a delight.

When thou eatest of the labor of thy hands,
Happy art thou and it shall be well with thee.

Thou hast given us hands with which to labor and build. May we never use this power to crush our fellowmen. Whenever men, enslaved, cry out to Thee, hear Thou, and set them free.

What mean ye that ye crush My people,
And grind the face of the poor?

It is not Thy will that any man exploit his fellowman, or that any man become enslaved to his own task or career. Labor is noble when it ministers to holiness, but to rest after six days of labor is also to minister to holiness, for it brings joy and peace.

Thou shalt not labor on the Sabbath day,
Neither thou, nor thy children, nor thy servants,
Nor thy cattle, nor thy stranger that is within thy gates.

Hasten, O Lord, that day when every man shall find fulfillment in the dignity of labor and the enjoyment of the fruit of his toil.

There is nothing better
Than that man should rejoice in his work.

"God blessed the Sabbath day and hallowed it." Let us therefore make of the Sabbath, a day of sanctity to replenish body and spirit, to commune with Thee and contemplate Thy teachings. May the spirit of the Sabbath fill every home and every heart.

Everyone that keepeth the Sabbath,
And holdeth fast to God's covenant
Shall be joyful.

THE GIFT OF THE SABBATH

Out of a vast and formless mass,
Thou, O Lord, didst fashion a world.

Light didst Thou bring into darkness,
Order where all was confusion,
And living creatures to inhabit the earth.

Man didst Thou create in Thine own image,
Giving him dominion over all Thy works.

Then didst Thou rejoice in Thy creation:
Thy work Thou didst behold and it was good.

Thou who hast given us the Sabbath to remember creation,
Implant within us of Thy spirit a spark,

That we may share with Thee the joy of creation,
And Thou mayest find our efforts good.

May we, also, bring light where there is darkness,
Ennobling thus the hearts and minds of men.

Sovereign of all creation, Lord most high,
Thy power is manifest in the destiny of nations and men.

Thou didst deliver Israel from bondage in Egypt,
For it is Thy will that all men shall be free.

The Sabbath hast Thou given us to commemorate that freedom,
To teach us that no man shall be master and no man a slave.

Help us to break every shackle asunder,
Hastening the day when the strong shall be just,
And the weak shall no longer know fear.

Thou, our Creator, art mindful of Thy handiwork,
Thine ordinances are all in wisdom conceived.

Thou commandest man to cease from his labor,
That he may find joy and peace in Sabbath rest.

The Sabbath Thou didst give us for regeneration,
A day of refreshment of spirit and soul.

For man was not made only to labor;
He must pause and reflect and commune with Thee, O Lord.

We thank Thee, our Father, for the gift of the Sabbath,
Thy gift to Israel that blesses all mankind.

THE BLESSING OF FREEDOM

Thou who art the breath of life,
Who didst create all men alike in dignity,
Thy power is manifest in the destiny of nations.
Thou makest nations great; Thou bringest nations low;
Thou givest freedom even unto the beasts and wingéd fowl;
Thy will it is that all mankind be free.

"I am the Lord thy God,
Who brought thee out of the land of Egypt,
Out of the house of bondage."

We who know the sweet delights of liberty,
Yet look upon ourselves in every age
As if we, too, had once been Pharaoh's slaves,
Can feel the bitterness of those oppressed.
Ours, then, the task to loose all fetters, break all bonds,
And bring men out of slavery.

"Proclaim liberty throughout the land
Unto all the inhabitants thereof."

Would we bear the torch of freedom's light
Into a world where men are still in servitude?
Then from our shackles we must first emancipate ourselves, —
From fear, from self contempt,
From ignorance and blinding hate, —
And set our own souls free.

"Only he is truly free who is devoted to the Torah,
And observes its commandments."

All who suffer want, imperilled in their quest of daily bread,
Who slave from break of day and dread tomorrow's grim
uncertainty;
All those who toil ere yet they pass from childhood's years,
Who live in squalor, pale and gaunt, to every evil a prey; —
To human greed these all are slaves, and we must set them free.
Why then, with plenty everywhere, should men still lack their
bread?

"Justice shall well up as waters,
And righteousness as a mighty stream."

THE CALL TO LIBERTY

Nations that defy Thy law of justice and of love,
That stir up hate against the weak, estranging man from man,
That crush the stranger in their midst and shed his blood for
gain,

And follow their unrighteous ways that lead to strife and war, —
Such nations still to evil are enslaved, but Thou, through us,
Shalt bring to judgment all their wicked ways.

“Man shall do no evil and work no destruction,
For the earth shall be filled with the knowledge of the Lord,
As the waters cover the sea.”

Those whom Thou, O Lord, didst free from exile's endless night,
Who breathe again the pure, sweet air of freedom and of hope,
They build once more on Zion's hills, there, where their fathers
dwelt,

A homeland for a scattered folk made homeless by the foe.
As we recall our nation's birth that made all Israel free,
May we, O Lord, help them fulfill our people's destiny.

“Out of Zion shall go forth the Law,
And the word of God from Jerusalem.”

May the day soon dawn, we pray, that day of liberty,
When every shackle forged by man is loosed to set him free,
When serfdom's yoke is broken, every Pharaoh humbled low,
When man shall take his brother's hand and lovingkindness show,
When all are free from poverty, and all are free from fear,
And all are free to worship Thee and to Thy Law adhere.
Then nevermore the wanderer's staff, and nevermore the sword,
For all Thy children everywhere shall live in true accord.
O may we never weary grow and may we never cease
To work for such a blessed world where men shall be at peace.

“Every man shall sit under his vine and under his fig tree,
And none shall make him afraid.”

REPENTANCE

At nightfall and at dawn, search well into the nature of your dealings. Let your dealings bring no blush upon the cheek; commit no sin in the expectation of repentance. At first sin is an indifferent stranger; later a welcome guest; finally the master. Better to suffer the derision of man than to be a sinner in the eyes of God.

O God, Thou knowest my folly;
And my trespasses are not hid from Thee;

For I do declare my iniquity;
I am full of concern because of my sin.

If Thou shouldst mark iniquities,
O Lord, who would be without sin in Thy sight?

Create in me a clean heart, O God,
And renew a steadfast spirit within me.

Turn me unto Thee, O Lord, that I may forsake my sins;
Make me mindful of Thy presence that I may mend my ways.

Teach me to forgive my neighbor the injury he did unto me,
So that when I pray, my sins will be forgiven.

If man cherishes anger against another,
How can he seek healing from Thee?

If he has no mercy on his fellowman,
How can he expect mercy from God?

I shall not say, 'If I sin, no eye beholds it,
Or if I deal untruly in all secrecy, who will know it?'

If a man fast for his sins, and again does the same,
Who will listen to his prayer?
And what has he gained by his self-affliction?

Evil and abomination dost Thou hate, O Lord,
And Thou dost not let it come nigh to them that truly worship
Thee.

Let the wicked forsake his way,
And the man of iniquity his thoughts;
And let us return unto Thee, O Lord,

That Thou mayest have compassion upon us,
And in Thy lovingkindness Thou wilt graciously pardon.

SEARCH YOUR WAYS

Selected from Job 31

Help me, O Lord, to search my heart,
And see the folly of my way.

Do I live falsely?

Do I hasten to deceit?

Am I indifferent to the rightful cause
Of any servant, man or woman?

Didst not Thou that made me, also make my fellowman?

Did not One fashion us both?

Do I withhold aught that the poor require,
Or make a widow suffer want?

Do I eat my bread alone,

Sharing it not with the fatherless?

Do I see any in need of clothing,
And not provide for him?

Do I open my door to the stranger,

So that he does not lodge in the street?

Do I make gold my hope and say:

"You are my confidence"?

Do I boast because my wealth is great,

And my hand has gotten much?

Do I rejoice at the destruction of my foe,
Or exult when evil befalls him?

Do I fear what the multitude will say,

Being silent when I should speak forth?

O God, dost Thou not see?

Dost Thou not know my every step?

What can I say unto Thee when Thou rememberest?

What can I answer when Thou takest me to task?

Do Thou judge me, O Lord,

And may I not be found lacking in integrity.

THE RICHES OF A GOOD NAME

Two things have I asked of Thee, O Lord;
Deny me them not before I die:—

Remove far from me falsehood and lies;
Give me neither poverty nor riches,
But feed me with mine allotted bread,

Lest I become arrogant and defiant,
Saying, "Who is the Lord?"

Or lest I become poor and be tempted to steal,
Thus profaning the name of my God.

Better is a little with righteousness,
Than great wealth with injustice.

Better is the poor that walks in his integrity,
Than the rich that is perverse in his way.

Will you seek only after riches?
Riches often make themselves wings,
Like an eagle that flies toward heaven.

For riches are not everlasting;
Even the crown of royalty does not endure forever.

Store up for yourself a treasure of righteousness and love,
And it shall be more precious than anything you possess.

When man departs from this world,
Neither silver nor gold nor precious stones accompany him;
He is remembered only for his love of Torah and his good deeds.

There are three crowns,
The crown of Torah, the crown of priesthood, and the crown of
royalty,
But the crown of a good name excels them all.

He who has acquired a good name,
Has enriched himself.

Even a long life ends soon,
But a good name endures forever.

Happy is the man who has acquired a good name,
And retains it when he departs this world.

A good name is rather to be chosen than great riches,
And honor rather than silver and gold.

BOAST NOT!

Let another man praise you, and not your own mouth;
A stranger's lips, not yours.

When you see a man wise in his own eyes,
Know that there's more hope for a fool than for him.

Boast not yourself of tomorrow;
For you cannot know what a day may bring.

Pride goes before a fall,
As a haughty spirit precedes a downfall.

A man's pride shall bring him low,
But he that is of humble spirit shall attain honor.

Be not wise in your own eyes;
Love the Lord and depart from evil;

For that will mean health to your body,
And marrow to your bones.

Whosoever seeks glory, glory eludes him;
But he who does not pursue it,
Will find that glory seeks him out.

Thus Moses was exceedingly humble
Beyond all men on the face of the earth.

And of God Himself our sages taught,
Wherever is His greatness, there also is His humility.

Thus saith the Lord:

Let not the wise man take pride in his wisdom,

Neither let the mighty man boast of his might;
Let not the rich man glory in his riches;

But let him that glories, glory in this,—
That he understands and knows Me;

That I am the Lord who doeth mercy,
Justice, and righteousness on the earth,
For in these do I delight.

HAPPY IS THE MAN

Happy is the man whose strength Thou art, O Lord,
Whose heart is a highway to Thee.

Happy is the man whom Thou instructest, O Lord,
And teachest out of Thy law.

Happy is the man that finds wisdom,
And he that obtains understanding.

Consider and see that the Lord is good;
Happy is the man that takes refuge in Him.

Happy is the man unto whom the Lord counts not iniquity,
And in whose spirit there is no guile.

Happy is the man that has made the Lord his trust,
And has not turned unto the arrogant.

Happy is the man
That has not walked in the counsel of the wicked,

Nor stood in the way of sinners,
Nor sat in the seat of the scornful,

But his delight is in the law of the Lord,
And in His law he meditates day and night.

Happy is he that has regard for the poor;
The Lord will deliver him in the day of evil.

Happy is the man that reveres the Lord,
That delights greatly in His commandments.

He shall not be afraid of evil tidings;
His heart is steadfast, trusting in the Lord.

Happy are they that keep justice,
That do righteousness at all times.

Happy are they that are upright in the way,
Who walk in the law of the Lord.

Happy are they that keep His testimonies,
That seek Him with their whole heart.

Happy is the people that thus know Him,
Happy is the people whose God is the Eternal.

CLEAN HANDS AND A PURE HEART

There are six things which the Lord hateth,
Yea, seven which are an abomination unto Him,—

Haughty eyes, a lying tongue,
And hands that shed innocent blood;

A heart that devises wicked thoughts,
Feet that are swift to do evil;

A false witness that speaks lies,
And he that sows discord among brethren.

Envy not the man of violence,
And choose none of his ways.

Enter not the path of the wicked,
And walk not in the way of evil men.

Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?

He that walks uprightly,
And works righteousness,
And speaks the truth in his heart;

He who speaks no slander against his enemy,
Nor does evil to his fellowman,
Nor bears reproach for mistreating his kinsmen;

In whose eyes a vile person is despised,
But he honors them that revere the Lord;
He that keeps his word and changes not;

He that loans not out his money on usury,
Nor takes a bribe against the innocent;

He that does these things shall never be uprooted.

Who shall ascend the mountain of the Lord,
And who shall stand in His holy place?

He that has clean hands and a pure heart;
Who has not taken God's name in vain,
And has not sworn deceitfully.

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

THE POWER OF THE WORD

A word fittingly spoken

Is like apples of gold in settings of silver.

Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.

Worry in the heart of a man weighs it down,
But a cheerful word makes him glad.

Hatred stirs up strife,
But love covers all transgressions.

A soft answer turns away wrath,
But a grievous word stirs up anger.

There are those whose words pierce like swords,
But the tongue of the wise has healing power.

The heart of the wicked is of little worth,
But the tongue of the righteous is as choice silver.

Like a city broken down and without a wall,
Is he whose temper is unrestrained.

He that is slow to anger is better than the mighty,
And he that subdues his temper
Is mightier than he that takes a city.

When you see a man hasty in his words,
Know that there is more hope for a fool than for him.

He who guards his mouth and his tongue,
Keeps his soul from trouble.

In the multitude of words there lacks not transgression,
But he that refrains his lips is wise.

He that spares his words has knowledge,
And he that controls his temper is a man of discernment.

Both death and life are within the power of the tongue,
And they that use it well shall enjoy its fruit.

Keep my tongue from evil,
And my lips from speaking deceit.

Set a guard to my mouth, O Lord,
Keep watch at the door of my lips.

NOT WORDS BUT DEEDS

Selected from Talmud

Be wise not only in words, but in deeds;
Mere knowledge is not the goal, but action.

Know the God of your fathers,
And serve Him by your deeds.

Let not your wisdom exceed your deeds,
Lest you be like a tree with many branches but few roots.

If the thoughts of your heart be pure,
It is likely that so will be the works of your hand.

Accustom yourself to do good;
Before long it will become your chief delight.

One good deed leads to another,
As every evil deed leads to more wrong-doing.

If others do good through you,
Their deeds will be accounted to you as your own.

Though it is not incumbent upon you to complete the work,
You are not free from doing all you possibly can.

Judge a man by his deeds,
And you will not be led to false judgment.

Say little and do much,
For by your deeds shall you be judged.

If you are wise and rich,
Let your good deeds reveal your wisdom and your wealth.

Honor a man for what he is;
But honor him more for what he does.

Honor not a man for his possessions alone;
Honor him most for the use he makes of them.

When a man departs this world, neither silver nor gold,
Nor precious stones accompany him;
He is remembered only for his love of learning and his good
deeds.

Happy is the man who is rich in good deeds,
For he shall be honored in life,
And be remembered long afterwards for his goodness.

THE ART OF LIVING

Selected from Pirke Avot

What course shall a man pursue in life?
That which does honor to his Maker,
And brings him esteem from his fellowmen.

The spirit of God takes delight in him
Who has won the favor of his fellowmen.

Say little and do much,
And receive everyone with a cheerful countenance.

Do not separate yourself from the community;
In a place where there are no men, strive to be a man.

Before judging your fellowman,
Put yourself in his place.

If I am not for myself, who will be for me?
Yet if I am for myself alone, of what good am I?

Who is wise?
He who learns from all men.

Who is strong?
He who is master over his impulses.

Who is rich?
He who rejoices in whatever is his portion.

Who is honored?
He who honors his fellowmen.

Do not say, "When I have leisure I shall study;"
You may never have the leisure;
Therefore set a fixed time for the study of Torah.

The more possessions one has, the more anxiety;
But the more Torah, the more life.

Let not your learning exceed your deeds,
Lest you be like a tree with many branches and few roots.

Knowledge of Torah avails much,
Yet the chief purpose of its study is the doing of God's will.

The more understanding one has, the more righteousness;
The more righteousness, the more peace.

THE TRUE LIFE

Hear, my children, and understand
How to find the true life.

Do you desire life
And seek length of days?

Then keep your tongue from evil,
And your lips from deceit.

Depart from evil and do good,
Seek peace and pursue it.

Keep the commandment of your father,
And forsake not the teaching of your mother.

Keep them continually in your heart
So that they may lead you in the right path.

When you lie down, they shall watch over you,
And when you awaken, they shall talk with you.

For the commandment is a lamp,
Yea, the Torah is a light.

Get knowledge and understanding;
Turn not away from wisdom.

Forsake not wisdom, and wisdom will preserve you;
Cherish it, and it will keep you.

Enter not the path of the wicked,
And walk not in the way of evil men.

Avoid evil,
Turn away from it and do good.

Now, therefore, hearken unto wisdom,
For happy are they that keep its ways.

He who finds wisdom finds true life,
And obtains favor of the Lord.

WORDS OF WISDOM

It is not the place that honors the man,
But the man that honors the place.

Do not consider yourself a giant,
And your neighbor, small as a locust.

He who covets things that are not rightfully his,
Will not only be disappointed in his wish,
But even lose the things that belong to him.

Let a man be yielding as a reed in the wind,
Not hard and unbending like the cedar.

Let him be the first to restrain his tongue in a dispute,
The first also to forgive and to forget.

He who listens to the talebearer shares his sin,
For it is the willing ear that sets the tongue in motion.

Wisdom is the greatest good,
For it does not depart from man.

The wise man harbors neither revenge nor envy;
He speaks good of all men, and belittles none.

He is moderate in his merriment,
And rejoices not at the misfortune of others;
He cleaves to the men of truth and faithfulness.

See that you guard your soul's holiness,
And when you pray, consider before whom you stand.

Visit the sick and suffering,
And let your countenance be cheerful.

Purge your soul from angry passion;
That is the inheritance of fools.

Love the society of learned men,
And strive to know more and more
Of the ways and the works of your Creator.

IN PRAISE OF GREAT MEN

A city is overthrown by the mouth of the wicked,
But it is exalted by the blessing of the upright.

Sin is a reproach to any people,
But righteousness exalts a nation.

When the wicked rule, the people sigh,
But when the righteous come to power, the people rejoice.

Where there is no vision, the people perish,
But happy is he that keeps the law.

When the righteous exult, there is great glory,
But when the wicked rule, righteous men must be sought for.

Let us now praise such righteous men,
Famous men, the fathers of our country.

The Lord manifested in them great glory,
Even His mighty power from the beginning.

These men did rule and were renowned for their power,
Giving counsel by their understanding;

Leaders of the people, men of learning,
Wise and eloquent men, rich in ability;

Men of vision and mercy,
Whose righteous deeds have not been forgotten;

Their heritage shall continually remain,
And their names live on unto all generations.

Men will declare their wisdom,
And continually speak their praise.

For the Lord never leaves His people
Without leaders and men of learning,

That they may be instructed and ennobled,
And their destiny exalted.

AMERICA — FOUNDED ON BIBLICAL PRECEPTS*

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

Have we not all one Father?

Hath not one God created us?

Why do we deal treacherously, a man against his brother?

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish a Constitution for the United States of America.

Justice, justice shalt thou pursue,

That thou mayest live in the land which God giveth thee.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Proclaim liberty throughout the land,

Unto all the inhabitants thereof.

Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports . . . Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion.

It hath been told thee, O man, what is good,

And what the Lord doth require of thee:

Only to do justly and to love mercy,

And to walk humbly with thy God.

* These selections are drawn alternately from the classics of American political thought and the Bible.

For happily the government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

Righteousness maketh a nation great,
But sin is a reproach to any people.

We here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, and for the people, shall not perish from the earth.

Behold, how good and pleasant it is
For brethren to dwell together in unity.

With firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Let justice well up as the waters,
And righteousness as a mighty stream.

In the future days which we seek to make secure, we look forward to a world founded upon four essential human freedoms: freedom of speech and expression — everywhere in the world; freedom of every person to worship God in his own way — everywhere in the world; freedom from want which will secure to every nation a healthy peacetime life for its inhabitants — everywhere in the world; freedom from fear, which means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor — everywhere in the world.

And they shall beat their swords into ploughshares,
And their spears into pruning-hooks,
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine
And under his fig tree;
And none shall make them afraid.

THE HERITAGE OF AMERICA

A PRAYER

Lord, God of our fathers, as we gather to pay homage to the founders and builders of this, our country, we ask Thy blessing. With courage and vision, they made of these United States a land of freedom and opportunity. For all that they have so firmly established, we render thanks unto Thee. "Our lines are fallen in pleasant places; yea, we have a goodly heritage."

We are grateful for the faith that made fearless, and the courage that kept firm these valiant men and women. Above all, we are grateful that the spirit of Israel's Prophets so lived in their hearts that they knew all men are created equal in Thy sight, by Thee endowed with the imperishable right to life, liberty and the pursuit of happiness.

In tribute to the Founding Fathers of this blessed Republic, may we strive to keep these United States forever righteous and just. May ours be a land where none shall prey upon or exploit his fellowman, where bigotry and violence shall not be tolerated, where poverty shall be abolished, and all men live amicably as brothers.

Vouchsafe unto us, O Lord, wisdom equal to our strength and courage equal to our responsibilities, to the end that our nation may lead the world in the advancement and fulfillment of human welfare.

May all nations become aware of their common unity and all the peoples of the world be united in the bonds of brotherhood before Thee, the Father of all. Amen.

שירים וזמירות

HYMNS

שירים ומידות

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ש ל ו ם ע ל י כ ם

שְׁלוֹם עָלֶיכֶם. מַלְאָכֵי הַשָּׁרֵת. מַלְאָכֵי עֲלִיוֹן.
 מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:
 בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיוֹן.
 מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:
 בָּרְכוּנִי לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיוֹן.
 מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:
 צִאֲתְכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיוֹן.
 מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

PEACE BE UNTO YOU

Peace be unto you, ye ministering angels,
 Messengers of the Most High, the King of kings,
 The Holy One, blessed be He.
 May your coming be in peace, messengers of peace.
 Bless me with peace, ye messengers of peace,
 And may your departure be in peace, messengers of peace,
 Angels of the Most High, blessed be He.

Sho-lōm a-lay-ḥem mal-a-ḥay ha-sho-rays mal-a-ḥay el-yōn,
 Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.
 Bō-a-ḥem l'sho-lōm, mal-a-ḥay ha-sho-lōm, mal-a-ḥay el-yōn,
 Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.
 Bor-ḥu-nee l'sho-lōm, mal-a-ḥay ha-sho-lōm, mal-a-ḥay el-yōn,
 Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.
 Tsay-s'hem l'sho-lōm mal-a-ḥay ha-sho-lōm mal-a-ḥay el-yōn,
 Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.

שבת המלכה

החמה מראש האילנות נסתלקה.
 באו ונצא לקראת שבת המלכה.
 הנה היא יורדת. הקדושה. הברוכה.
 ועמה מלאכים. צבא שלום ומנוחה.
 באי באי המלכה. באי באי הפלה.
 שלום עליכם. מלאכי השלום:
 קבלנו פני שבת ברננה ותפלה.
 הביתה נשובה בלב מלא גילה.
 שם ערוך השלחן. הנרות יאירו.
 כל פנות הבית יזרחו. יזהירו.
 שבת שלום וברכה. שבת שלום ומנוחה.
 באכם לשלום. מלאכי השלום:

THE SABBATH QUEEN

The sun on the tree-tops no longer is seen;
 Come, gather to welcome the Sabbath, our Queen!
 Behold her descending, the holy, the blest,
 With angels a cohort, of peace and of rest.
 Draw nigh, O Queen, and here abide;
 Draw nigh, draw nigh, O Sabbath Bride.
 Peace be unto you, ye angels of peace.
 Ha-ḥa-mo may-rōsh ho-i-lo-nōs nis-tal-ko.
 Bō-u v'nay-tsay lik-ras Sha-bos ha-mal-ko.
 Hī-nay hee yō-re-des ha-k'dō-sho ha-b'ru-ḥo.
 V'i-mo mal-o-ḥeem ts'vo sho-lōm u-m'nu-ḥo.
 Bō-ee, bō-ee ha-mal-ko; bō-ee, bō-ee ha-ka-lo.
 Sho-lōm a-lay-ḥem mal-a'ḥay ha-sho-lōm.

יְהוָה רַבּוֹן

יְהוָה רַבּוֹן עֶלְם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.

עוֹבֵד גְּבוּרַתְךָ וְתַמְהָיָא. שְׁפִיר קְדָמְךָ לְהַחֲנִיָּה:

יְהוָה רַבּוֹן עֶלְם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.

שְׁבַחֲחִין אֲסַדְר צִפְרָא וְרַמָּשָׁא.

לְךָ אֱלֹהָא דִּי בְרָא כָּל־נַפְשָׁא.

עִירִין קְדִישִׁין וּבְנֵי אֲנָשָׁא. חֵינִת בְּרָא וְעוֹפֵי שְׁמַיָּא:

יְהוָה רַבּוֹן עֶלְם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.

לְמַקְדָּשְׁךָ תּוֹב וּלְקַדְשׁ קֳדָשִׁין.

אַתְר דִּי בַּהּ יַחְדוֹן רוּחִין וְנַפְשִׁין.

וַיִּזְמְרוּ שִׁירִין וְנִחְשִׁין. בִּירוּשָׁלַם קִרְתָּא דְרִשְׁפָּרֵיָא:

GOD OF THE WORLD

God of the World, eternity's sole Lord!

King over kings, be now Thy name adored!

Blessed are we to whom Thou dost accord

This gladsome time Thy wondrous ways to scan!

Yo ri-bōn o-lam v'o-l'ma-yo ahnt hu mal-ko me-leh mal-ḥa-yo.

Ō-vad g'vur-tayh v'sim-ha-yo, sha-peer ko-do-moh l'ha-ḥ'-vo-
yo, (*Repeat Yo-ribōn*)

Sh'vo-ḥeen a-sa-dayr tsaf-ro v'ram-sho,

Loḥ e-lo-ho di v'ro ḥol naf'-sho,

Ee-reen ka-dee-sheen u-v'-nay e-no-sho, ḥay-vas bo-ro v'ō-fay
sh-ma-yo. (*Repeat Yo-ribōn*)

L'mik-d'shoḥ tuv u-l'kōdesh kud-sheen

A-sar di vay ye-ḥe-dōn ru-ḥeen v'naf-sheen,

Vee-da-m'rune shee-reen v'ra-ḥa-sheen bee-ru-sh'laym kar'-to
di shu f-ra-yo. (*Repeat Yo-ribōn*)

יום זה מכבד

יום זה מכבד מכל ימים. כי בו שבת צור עולמים:
ששת ימים תעשה מלאכתך. ויום השביעי לאלהיך:
שבת. לא תעשה בו מלאכה. כי כל עשה ששת ימים:

יום זה מכבד מכל ימים. כי בו שבת צור עולמים:
ראשון הוא למקראי קדש. יום שבתון. יום שבת קדש:
על כן. כל איש ביינו יקדש. על שתי לחם יבצעו תמימים:
יום זה מכבד מכל ימים. כי בו שבת צור עולמים:

השמים מספרים כבודו. וגם הארץ מלאה חסדו:
ראו. כי כל אלה עשתה ידו. כי הוא הצור פועל תמים:

THIS BLESSED DAY

This is the day blessed above all others,
For the Rock of Ages rested thereon.
Six days are days for toil and labor,
But the seventh day is a day unto the Lord.
Toil not! This day is not for labor!
In six days was the world created.

Yôm zeh m'hu-bod mi-kol yo-mim mi-kol yo-mim,
Kee vō sho-vas tsur ō-lo-mim tsur ō-lo-mim.
Shay-shes yo-mim ta'aseh m'lah-te-ḥo,
V'yôm hash-vi-ee lay-lō-heh-ḥo.
Sha-bos sha-bos lō sa'aseh vō m'lo-ḥo,
Kee ḥōl o-so shay-shesh yo-mim. (*Yom zeh*)
Ri-shōn hu l'mik-ro-aye kō-desh,
Yôm sha-bo-sōn, yôm sha-bas kō-desh.
Al kayn kol ish b'yay-nō y'ka-daysh,
Al shtay le-ḥem yiv-ts'u s'-mi-mim. (*Yom zeh*)
Ha-sho-ma-yim m'sahp'rim k'vō-dō,
V'gahm ho-o-rets mol-o ḥas-dō.
R'u kee ḥol aye-leh os-soh yo-dō,
Kee hu ha-tsur po-o-lō so-mim. (*Yom zeh*)

ש ה ש ל ו מ ש ל ו

שֶׁהשְׁלוֹם שְׁלוֹ. יְשִׁים עָלֵינוּ. בְּרָכָה וְשְׁלוֹם.
 מְשֻׁמָּאל וּמִיָּמִין. עַל יִשְׂרָאֵל שְׁלוֹם.
 הִרְחֵמֶן הוּא יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.
 וַיִּזְכּוּ לְרֵאוֹת בָּנִים. וּבְנֵי בָנִים.
 עוֹסְקִים בַּתּוֹרָה וּבְמִצְוֹת. עַל יִשְׂרָאֵל שְׁלוֹם.
 פֶּלֶא יוֹעֵץ. אֵל גְּבוּר. אָבִי עַד. שֶׁר שְׁלוֹם:

HYMN OF PEACE

Father of Peace, grant us Thy peace,
 Grant us Thy blessing, Thy blessing of peace.
 Wherever they be, grant Israel peace;
 Merciful One, Thou art He
 Who grantest Thy people peace.
 O may we see our children,
 Our children and their children,
 Devoted to Torah, to Torah and its precepts,—
 Yea, grant Israel peace.
 Thou wondrous Counsellor, mighty God,
 Eternal Father, Prince of Peace!

Sheh-ha-sho-lōm sheh-lō, yo-sim o-lay-nu, yo-sim o-lay-nu b'ro-
 ḥo v'sho-lōm,
 Mis-mōl u-mi-yo-min, ahl yis-ro-ayl sho-lōm,
 Ho-ra-ḥa'mon hu y'vo-rayḥ es a-mō va-sho-lōm,
 V'yiz-ku lir-ōs bo-nim bo-nim uv'nay vo-nim,
 Ōs-kim ba-tō-roh u-v'mits-vōs, al yis-ro-ayl sho-lōm,
 Peh-leh yō-ayts, ayl gi-bōr avi-ahd, sar sho-lōm.

צור משלו

צור מִשְׁלוֹ אָכְלָנוּ, בָּרְכוּ אֱמוּנִי. שִׁבְעָנוּ וְהוֹתֵרְנוּ כְּדָבָר יי:

הֵזַן אֶת עוֹלָמוֹ, רוֹעֵנוּ אָבִינוּ.

אָכְלָנוּ אֶת לֶחֶמוֹ וַיִּינוּ שְׁתִּינוּ.

עַל בֶּן נֹדָה לְשִׁמּוֹ וּנְהַלְלוּ בְּפִינוּ.

אָמְרָנוּ וְעָנִינוּ. אֵין קְדוֹשׁ כִּי:

צור משלו

יְבִנֶּה הַמִּקְדָּשׁ, עִיר צִיּוֹן תִּמְלֵא.

וְשֵׁם נְשִׁיר שִׁיר חֲדָשׁ, וּבְרִנָּה נַעֲלֶה.

הַרְחֵמֵן הַמִּקְדָּשׁ, יִתְבָּרַךְ וַיִּתְעַלֶּה

עַל כּוֹס יַיִן מְלֵא, כְּבִרְכַּת יי:

צור משלו

OUR ROCK

Rock from whose store we have eaten —

Bless Him, my faithful companions.

Eaten have we and left over —

This was the word of the Lord.

Feeding His world like a shepherd —

Father whose bread we have eaten,

Father whose wine we have drunken,

Now to His name we are singing,

Praising Him loud with our voices,

Saying and singing forever:

Holy is none like the Lord.

Tsur mi-sheh-lō o-ḥal-nu bo-r'ḥu eh-mu-nye,

So-va-nu v'hō-sar-nu ki-dvar a-dō-noy.

Ha-zon es ō-lo-mō rō-aye-nu o-vee-nu,

O-ḥal-nu es laḥ-mō v'yay-nō sho-see-nu,

Al kayn nō-deh lish-mō un-ha-l'lō b'fee-nu,

O-mar-nu v'-o-nee-nu ayn ko-dōsh ka-dō-noy. (*tsur mi-sheh-lo*).

Yi-bo-neh ha-mik-dosh eer tsi-yōn t'ma-lay,

V'shom no-shir shir ḥo-dosh u-vir-no-no na-a-'leh,

Ho-rah'-mon ha-nik-dosh, yis-bo-rah v'yis-a-leh

Al kōs ya-yin mo-lay k'vir-kas a-dō-noy.

אשא עיני

מֵאֵין יְבֹא עֲזָרִי:	אָשֹׂא עֵינִי אֶל הַהָרִים
עֲשֵׂה שָׁמַיִם וָאָרֶץ:	עֲזָרִי מֵעַם יי
אֶל־יָנוּם שִׁמְרָךְ:	אֶל־יָתֵן לְמוֹט רִגְלֶךְ
שׁוֹמֵר יִשְׂרָאֵל:	הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
יי צִלְךָ עַל־יַד יְמִינֶךָ:	יי שִׁמְרָךְ
וַיִּרַח בְּלִילָה:	יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּבֶה
יִשְׁמַר אֶת־נַפְשֶׁךָ:	יי יִשְׁמְרֶךְ מִכָּל־דָּע
מַעֲתָה וְעַד־עוֹלָם:	יי יִשְׁמַר־צִאֲתֶךָ וּבֹאֲךָ

Psalm 121

Unto the hills I lift mine eyes,
Whence comes my help that lies in God,
Who is enthroned above the skies,
Who made the heavens and earth to be.

He guides thy foot o'er mountain steeps,
He slumbers not, thy soul He keeps;
Behold, He slumbers not nor sleeps,
Of Israel the guardian He.

He is thy rock, thy shield and stay,
On thy right hand a shade alway;
The sun ne'er smiteth thee by day,
The moon at night ne'er troubles thee.

The Lord will guard thy soul from sin,
Thy life from harm without, within,
Thy going out and coming in,
From this time forth eternally.

Eh-so aye-nye el heh-ho-reem, may-a-yin yo-vō ez-ree.

Ez-ree may-im a-dō-noy, ō-say sho-may-yim vo-o-rets.

Al yi-tayn la-mōt rag-le-ho, al yo-num shō-m're-ho.

Hi-nay lō yo-num v'lō yee-shon, shō-mayr yis-ro-ayl.

A-dō-noy shō-m're-ho, a-dō-noy tsil-ho al yad y'mee-ne-ho.

Yō-mom ha-sheh-mesh lō ya-keh-ko, v'yo-ray-ah ba-lo-y-lo.

A-dō-noy yish-mo-r'ho mi-kol ro, yish-mōr es naf-sheh-ho.

A-dō-noy yish-mor tsay-s'ho u-vō-e-ho, may-a-to v'ad ō-lom.

מעוז צור

מעוז צור ישועתי. לך נאָה לְשִׁבְתָּ.
 תִּכּוֹן בֵּית תְּפִלָּתִי. וְשֵׁם תּוֹדָה נִזְבַּח.
 לַעַת תִּכֵּין מִטְבֵּחַ. מִצָּר הַמִּנְבַּח.
 אֲזִי אֶגְמֹר בְּשִׁיר מְזֹמֹר. חֲנֻכַּת הַמִּזְבֵּחַ:
 יְהוָה נִקְבְּצוּ עָלַי. אֲזִי בִימֵי חֲשָׁמַיִם.
 וּפָרְצוּ חוֹמוֹת מְגִדְלִי. וְטָמְאוּ כָּל הַשָּׁמַיִם.
 וּמְנוּחַת קִנְקָנִים. נַעֲשֶׂה גַם לְשׁוֹשָׁנִים.
 בְּנֵי בִינָה. יְמֵי שְׁמֹנֶה. קִבְּעוּ שִׁיר וְרַנָּנִים:

ROCK OF AGES

Rock of Ages, let our song praise Thy saving power;
 Thou amidst the raging foes, wast our shelt'ring tower.
 Furious they assailed us, but Thine arm availed us,
 And Thy word broke their sword
 When our own strength failed us.

Children of the martyr-race, whether free or fettered,
 Wake the echoes of the songs, where ye may be scattered.
 Yours the message cheering that the time is nearing
 Which will see all men free, tyrants disappearing.

Mo-ōz tsur y'-shu-o-see, l'ho no-eh l'sha-bay-aḥ,
 Ti-kōn bays t'fee-lo-see, v'shom tō-do n'za-bay-aḥ,
 L'ays to-ḥeen mat-bay-aḥ mi-tsor ha-m'na-bay-aḥ,
 Oz eg-mōr, b'sheer miz-mōr, ḥa-nu-kas ha-miz-bay-aḥ.
 Y'vo-neem nik-b'tsu o-lye, a-zye bee-may ḥash-ma-neem,
 U-fo-r'tsu hō-mōs mig-do-lye v'ti-m'u kol ha-sh'mo-neem,
 U-mi-nō-sar kan-ka-neem, na-a-so nays l'shō-sha-neem,
 B'nay vee-no y'may sh'mō-no, kov-u sheer u-r'no-neem.

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ. חֲנֻנוּ וְעֲנֵנוּ. אָבִינוּ מַלְכֵנוּ. חֲנֻנוּ וְעֲנֵנוּ.

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד. וְהוֹשִׁיעֵנוּ:

אָבִינוּ מַלְכֵנוּ. חֲנֻנוּ וְעֲנֵנוּ. וְהוֹשִׁיעֵנוּ:

Our Father, our King,
Be gracious unto us and answer us,
For we are wanting in good deeds;
Deal with us in charity and lovingkindness, and save us.

O-vee-nu mal-kay-nu ḥo-nay-nu va-anay-nu, (*repeat*)

Kee ayn bo-nu ma-a'sim.

A-say i-mo-nu ts'-do-ko vo-ḥeh-sed, (*repeat*)

V'hō-shee-aye-nu.

O'vee-nu mal-kay-nu, ḥo-nay-nu va-anay-nu, (*repeat*)

V'hō-shee-aye-nu.

הנני מוכן ומזומן

הֲנִנִי מוֹכֵן וּמְזוּמָן. הֲנִנִי מוֹכֵן וּמְזוּמָן.

הֲנִנִי מוֹכֵן וּמְזוּמָן. לְקַיִם אֶת מִצְוַת בּוֹרְאִי.

כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה. הֲנִנִי מוֹכֵן וּמְזוּמָן.

וְקִדְשָׁתָם אֶת יוֹם הַשַּׁבָּת. הֲנִנִי מוֹכֵן וּמְזוּמָן.

Behold, I am prepared,
Ready to fulfill the commandments of my Creator,
As it is written in the Torah: Sanctify the Sabbath Day.

Hi-n'nee mu-ḥon u-m'zu mon, (*repeat twice*)

L'ka-yaym es mits-vahs bōr-ee.

K'mō sheh-ko-suv ba-tō-ro, hi-n'nee mu-ḥon

u-m'zu-mon, (*repeat k'mo sheh-ko-suv*)

V'ki-dahsh-tem es yōm ha-sha-bos, hi-n'nee mu-ḥon u-m'zu-mon, (*repeat V'ki-dahsh-tem*)

Hi-n'nee mu-ḥon u-m'zu-mon, (*repeat twice*)

L'ka-yaym es mits-vahs bōr-ee.

ירושלים

מַעַל פִּסְגַּת הַר הַצּוֹפִים שְׁלוֹם לָךְ יְרוּשָׁלַיִם.
 מַעַל פִּסְגַּת הַר הַצּוֹפִים אֶשְׁתַּחֲוֶה לָךְ אֲפִים.
 מֵאָה דוֹרוֹת חֲלַמְתִּי עָלֶיךָ. לְזָכוֹת לִרְאוֹת בְּאוֹר פְּנֶיךָ.
 יְרוּשָׁלַיִם. יְרוּשָׁלַיִם! הָאִירִי פְּנֶיךָ לְבָנְךָ!
 יְרוּשָׁלַיִם. יְרוּשָׁלַיִם! מִחֶרְבוֹתֶיךָ אֶבְנֶךָ!
 מַעַל פִּסְגַּת הַר הַצּוֹפִים שְׁלוֹם לָךְ יְרוּשָׁלַיִם.
 אֲלִפֵּי גוֹלִים מִקְצוֹת כָּל תֵּבֵל נוֹשָׂאִים אֶלֶיךָ עֵינַיִם.
 בְּאֲלִפֵּי בְּרָכוֹת הֵי בְּרוּכָה. מִקְדָּשׁ מְלָךְ עִיר מְלוּכָה.
 יְרוּשָׁלַיִם. יְרוּשָׁלַיִם! אֲנִי לֹא אֶזוֹן מִפָּה!
 יְרוּשָׁלַיִם. יְרוּשָׁלַיִם! יְבֹא הַמְּשִׁיחַ. יְבֹא!

O JERUSALEM!

From the heights of Mount Scopus I greet thee,
 Peace unto thee, O Jerusalem!
 From the peak of Mount Scopus I gaze,
 And bow low in rapt adoration.
 Through all the ages I've dreamt to behold thee,
 I yearned and yearned for the light of thy splendor.
 Jerusalem, O Jerusalem, shine forth for thy exile returns
 Jerusalem, O Jerusalem, thy ruins I soon shall rebuild.

May-ahl pis-gahs har ha-tsō-fim, sho-lōm loḥ ye-ru-sho-la-yim,
 May-ahl pis-gahs har ha-tsō-fim, esh-ta-ḥa-veh loḥ a-po-yim,
 May-o dō-rōs ḥo-lam-tee o-la-yiḥ liz-kōs lir-ōs b'ōr po-no-yiḥ,
 Ye-ru-sho-la-yim, ye-ru-sho-la-yim ho-ee-ree fo-na-yiḥ liv-nayḥ.
 Ye-ru-sho-la-yim, ye-ru-sho-la-yim may-ḥor-vō-sye-yiḥ ev-nayḥ.

שיר המעלות

בשוב יי את־שיבת ציון היינו כחלמים:
 אז ימלא שחק פינו ולשוננו רנה
 אז יאמרו בגוים הנדיל יי לעשות עם־אלה:
 הנדיל יי לעשות עמנו היינו שמחים:
 שובה יי את־שביתנו באפיקים בנגב:
 הנרעים בדרמעה ברנה יקצרו:

הלוך ילך ובכה נשא מִשֶׁדֶּה־הָרָע

בא־יבא ברנה נשא אֶל־מִתּוֹ:

Psalm 126

'Twas like a dream, when by the Lord
 From bondage Zion was restored;
 Our mouths were filled with mirth and songs
 To God, to whom all praise belongs.

The nations owned that God had wrought
 Great works, which joy to us had brought;
 As southern streams when filled with rain,
 He turned our captive state again.

Who saw in tears, with joy shall reap;
 Though bearing precious seed they weep
 While going forth, yet shall they sing
 When, coming back, their sheaves they bring.

Sheer ha-ma-a-lōs, b'shuv A-dō-noy es shee-vas tsi-yōn, ho-yee-
 nu k'hōl-meem,

Oz yi-mo-lay s'hōk pee-nu, u-l'shō-nay-nu ri-no,
 Oz yō-m'-ru va-gō-yim, hig-deel A-dō-noy, la-a-sōs im-ay-leh,
 Hig-deel A-dō-noy la-a-sōs i-mo-nu, ho-yee-nu s'may-ḥeem.

Shu-voh A-dō-noy, es sh'veen-say-nu, ka-a-fee-keem ba-ne-gev,
 Ha-zō-r'-eem b'dim-o, b'ri-no yik-tsō-ru.

Ho-lōh yay-lah u-vo-ḥō nō-say meh-sheḥ ha-zo-ra,

Bō yo-vō v'ri-no nō-say a-lu-mō-sov.

אנא בכח

אָנאּ בְּכַח גְּדֹלַת יְמִינְךָ תַּתִּיר צָרוּרָה:
 קַבֵּל רִנַּת עַמְּךָ שֹׁנְכֵנוּ מַהֲרָנוּ נוֹרָא:
 נָא גְבוּר דּוֹרְשֵׁי יַחֲוּדְךָ כְּבֻבַת שְׁמֶרֶם:
 בְּרַכֵּם מַהֲרֵם רַחֲמֵם אֲדַקְתָּךְ תָּמִיד וְנִמְלֵם:
 חֲסִין קָדוֹשׁ בְּרוּב טוֹבָךָ נִהַל עֲדָתְךָ:
 יַחֲדִיד גֵּאָה לְעַמְּךָ פִּנֵּה זֹכְרֵי קִדְשֶׁתְךָ:
 שׁוּעֵתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלָמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

A PRAYER FOR DELIVERANCE

Release all captives, we beseech Thee,
 Lord whose mighty hand doth set men free;
 And hear the glad acclaim of all Thy people
 Who praise and glorify but Thee.

Preserve the righteous ones who seek Thee,
 And, in love, Thy unity proclaim;
 O guard and bless with Thine abundant goodness,
 Thy people who revere Thy name.

Thou, Lord, who art alone exalted,
 Turn to us and hearken to our plea.
 We bless Thee, Thou who knowest all things hidden,
 Thy kingdom is unto eternity.

שומר ישראל

שומר ישראל. שמר שארית ישראל.
 ואל יאבד ישראל. האומרים שמע ישראל:
 שומר גוי אחד. שמר שארית עם אחד.
 ואל יאבד גוי אחד. המיחדים שמך יי אלקינו יי אחד:
 שומר גוי קדוש. שמר שארית עם קדוש.
 ואל יאבד גוי קדוש. המשקלשים בשלש קדשות לקדוש:

O Guardian of Israel, guard the remnant of Israel;
 Let not Israel perish,
 The people which proclaims: Hear, O Israel.

Shō-mayr shō-mayr yis-ro-ayl sh'mōr sh'aye-ris yis-ro-ayl,
 V'al yō-vahd v'al yō-vahd yis-ro-ayl ho-ōm'-rim sh'-ma yis-ro-ayl.

Shō-mayr shō-mayr goy eh-ḥod, sh'mōr sh'aye-ris am eh-ḥod,
 V'al yō-vahd goy eh-ḥod, ha-m'ya-ḥa'-dim shim-ḥo a-dō-noy
 e-lō-hay-nu a-dō-noy e-ḥod.

Shō-mayr shō-mayr goy ko-dōsh, sh'mōr sh'aye-ris am ko-dōsh,
 V'al yō-vahd goy ko-dōsh, ha-m'shahl-shim b'sho-lōsh k'du- shōs
 l'ko-dōsh.

התקוה

כל עוד בלבב פנימה. נפש יהודי הומה.
 ולפאתי מזרח קדימה. עין לציון צופה:
 עוד לא אבדה תקותנו. התקוה שנות אלפים.
 להיות עם חפשי בארצנו. בארץ ציון וירושלים:

HATIKVO

Kol ōd ba-lay-vov, pnee-mo, ne-fesh y'hu-dee hō-mi-yo,
 U-l'fa-a'say miz'-roḥ ko-dee-mo, a-yin l'tsi-yōn tsō-fi-yoḥ
 Ōd lō ov-dō sik-vo-say-nu, ha-tik-vo sh'nōs al-pa-yim,
 Li-yōs ahm ḥof-shee b'ar-tzay-nu, b'eretz tzi-yōn
 vi-ru-sho-lo-yim.

THERE LIVES A GOD

There lives a God! Each finite creature
Proclaims His rule on sea and land;
Throughout all changing forms of nature
Is clearly shown His mighty hand.
In every place is heard the call:
The Lord of Hosts has made us all.

There lives a God! When life is waning,
His love is near and He shall save;
My years are all of His ordaining,
He only taketh what He gave.
The grave shall not end all for me,
Thou livest, God, I live in Thee.

AT THE DAWN I SEEK THEE

At the dawn I seek Thee,
Refuge, Rock sublime;
Set my prayer before Thee in the morning,
And my prayer at eventime.
I before Thy greatness
Stand and am afraid;
All my secret thoughts Thine eye beholdeth,
Deep within my bosom laid.
And, withal, what is it
Heart and tongue can do?
What is this my strength, and what is even
This, the spirit in me too?
But, indeed, man's singing
May seem good to Thee;
So I praise Thee, singing, while there dwelleth
Yet the breath of God in me.

COME, O SABBATH DAY

Come, O Sabbath-day, and bring
Peace and healing on thy wing;
And to every troubled breast
Speak of the divine behest:

Thou shalt rest.

Earthly longings bid retire,
Quench the passions' baneful fire;
To the wayward, sin-oppress'd,
Bring thou the divine behest:

Thou shalt rest.

Wipe from every cheek the tear,
Banish care and silence fear;
All things working for the best,
Teach us the divine behest:

Thou shalt rest.

GOD IS IN HIS HOLY TEMPLE

God is in His holy Temple,
Earthly thoughts be silent now,
While with reverence we assemble,
And before His presence bow.
He is with us, now and ever,
When we call upon His name,
Aiding every good endeavor,
Guiding every upward aim.

God is in His holy temple,
In the pure and holy mind;
In the reverent heart and simple;
In the soul from sin refined.
Banish then each base emotion,
Lift us up, O Lord, to Thee,
Let our souls, in pure devotion,
Lord, be Temples worthy Thee.

PRAISE THE LORD

Praise the Lord! One accord,
Sound throughout creation;
Laud and sing, honor bring
Him without cessation;
And His fame loud proclaim,
Ev'ry land and nation.

Lo! the spring joy doth bring;
Winter's frosts are ended.
Gladness reigns, life remains,
With sweet pleasure blended.
God doth bear what His care
And His love defended.

Let Thy will guide us still,
Let Thy love be o'er us,
Let Thy light in our night,
Show Thy paths before us.
Ours Thy love, from above,
And Thy light that leads us.

GOD OF MIGHT

God of Might, God of Right,
Thee we give all glory;
Thine all praise in these days
As in ages hoary,
When we hear, year by year
Freedom's wondrous story.
Now as erst, when Thou first
Made'st the proclamation,
Warning loud every proud,
Every tyrant nation,
We, Thy fame still proclaim,
Bend in adoration.

AMERICA, THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

THE STAR-SPANGLED BANNER

O say, can you see, by the dawn's early light,
 What so proudly we hailed at the twilight's last gleaming,
 Whose broad stripes and bright stars, through the perilous fight,
 O'er the ramparts we watched were so gallantly streaming?

And the rockets' red glare, the bombs bursting in air
 Gave proof through the night that our flag was still there.

O say, does that star-spangled banner yet wave
 O'er the land of the free and the home of the brave?

O, thus be it ever, when free men shall stand
 Between their loved homes and war's desolation;
 Blest with victory and peace, may our heaven-rescued land
 Praise the Power that hath made and preserved us a nation.

Then conquer we must, when our cause it is just,
 And this be our motto, 'In God is our trust.'

And the star-spangled banner in triumph shall wave
 O'er the land of the free and the home of the brave.

AMERICA

My country, 'tis of thee,
 Sweet land of liberty,

Of thee I sing;
 Land where my fathers died,
 Land of the Pilgrims' pride,
 From every mountain side
 Let freedom ring.

Our fathers' God, to Thee,
 Author of liberty,

To Thee we sing;
 Long may our land be bright,
 With freedom's holy light;
 Protect us by Thy might,
 Great God, our King.

הערות
NOTES

NOTE ON KABBALAT SHABBAT

The Kabbalat Shabbat, "Welcome to the Sabbath," preceding the Maariv Service, was first introduced in the sixteenth century, in the picturesque city of Safed, perched high above the sea of Galilee in Palestine. It consists of selected psalms extolling God as Creator and acknowledging Him as King and righteous Judge. These psalms are supplemented by the poem, "Lekah Dodi," written in the form of an acrostic on the name of the author, Shelomoh Halevi Alkabez, a member of a group of mystics who looked forward to that day when the Messiah would usher in God's reign on earth.

"Lekah Dodi" is one of the most stirringly beautiful pieces of Hebrew liturgical poetry. Though its phrases are drawn from various Biblical verses, the effect is strikingly original and full of charm. The Sabbath is personified as a Bride, welcomed by her Beloved, the people of Israel. Hence the refrain, "Come my friend, with joy serene to greet the Bride, the Sabbath Queen." This hymn also expresses hope for Zion's restoration and Israel's final redemption. When the closing verse is chanted, it is customary for the people to rise and face the entrance of the synagogue. This is to recall the custom in Safed where the worshippers welcomed with pageantry and song, the approaching Sabbath.

Throughout the centuries, Israel has found spiritual refreshment in the joy and serenity of Queen Sabbath whose arrival transforms the humblest Jewish home into a royal abode. The Sabbath serves to quicken our faith in the goodness of God, to strengthen the bonds of Jewish fellowship, and provides the mood and leisure conducive to the study of the Torah. As Ahad Ha'am so aptly stated, "More than Israel kept the Sabbath, the Sabbath kept Israel." For us, no less than for our forefathers, the Sabbath is an ever-living fountain of life and beauty, the means of an ever-deepening attachment to God, Israel and the Torah.

NOTE ON THE SHEMA

The Shema is the most important prayer in the Jewish liturgy. With the Shema upon their lips, martyrs in every age, including our own, have died for the sanctification of God's name and the glory of Israel. Its words were the very last spoken by pious men in every age, and its sacred syllables the first taught to little children. It is a central feature of the morning and evening service and is recited before retiring at night.

The importance the Shema holds in Jewish law and sentiment is not accidental. It played a central part in the service of the Second Temple and is probably the oldest part of the liturgy. Its three paragraphs, drawn from the pages of the Bible (Deut. 6:4-9, 11:13-21 and Num. 15:37-41), express the fundamental beliefs of Judaism, which, modified and enriched through the ages, remain essentially the same. The Shema opens with the clarion call, "Hear O Israel: the Lord our God, the Lord is One," an avowal of Israel's uncompromising belief in the absolute Unity of God, the basis of the faith in the universal brotherhood of man. Then comes a verse based upon the Bible, proclaiming our allegiance to God's kingdom.

The rest of the first section (Ve'ahavta) emphasizes the theme of the love of God. We are bidden to devote ourselves completely to God's cause, not for the sake of reward, but in a spirit of loving devotion to our Maker. It is characteristic of Judaism that the Bible closely links with it the obligation to educate our children and ourselves to participate in the study of the Torah, in all the circumstances of life.

The next paragraph (Vehaya im shamoa) stresses the theme of retribution, the religious insight that human actions lead to inevitable consequences of good and ill. The Bible states this truth in terms characteristic of ancient thought — obedience to God's law will be rewarded by rains and fertility, while disobedience will be punished by drought and starvation. For us, today, this fundamental truth still holds — an unjust social order and a morally corrupt people cannot attain to lasting prosperity and well-being. Only personal character and social justice can create enduring human happiness.

The third paragraph (Vayomer) deals with the Commandment to put fringes on the garment, a symbol familiar to every Jew. This section stresses the importance of ritual observance in a functioning religion. The Mitzvot or ritual commandments have always been a characteristic mark of Judaism, though often misunderstood both within the Jewish camp and without. This paragraph of the Shema clearly indicates that ritual is a means to an end, "That you may be able to keep all my commandments and be holy unto your God."

The unity of God, love for Him and loyalty to His Kingdom, the duty of educating our children in the Torah, the principle of retribution and the importance of ritual, all these fundamentals are indicated in the three short paragraphs of the Shema. No wonder that Jewish tradition declares that "He who recites the Shema with true inwardness of spirit is as though he had fulfilled all the Commandments of the Torah."

NOTE ON SACRIFICE IN JUDAISM

The traditional Prayer Book contains several references to the ancient system of sacrifices practiced in the Temple in Jerusalem. Some, like *ezehu mekoman* and *pittum haketoret* are legal selections from the Talmud included in the service both to recall the ancient ritual and to express the Jewish concept of study as a mode of divine worship.

The most important section of the service dealing with sacrifices is the Musaf or additional prayer, the central theme of which deals with animal offerings. It is formulated differently for Sabbath (*tikkanta shabbat*), Rosh Hodesh (*roshai hadashim l'amkha natata*, the Sabbath of Rosh Hodesh, (*ata y'tzarta*), and the Festivals (*umipnay hata'enu*). They all begin with references to the elaborate sacrificial system in vogue in the ancient Temple in Jerusalem and voice a plea that the scattered household of Israel be reunited, and the ancient ritual of sacrifice be re-established.

It should be borne in mind that animal offerings were not only the central feature of public worship in all ancient religions contemporary with Judaism, but that they marked a great advance over human sacrifice, which was widely practiced and against which Judaism alone protested in antiquity. That the sacrificial system in the Temple did not stifle true religious fervor is borne out by the fact that it coincided with the composition of the world's most exalted religious poetry, the Book of Psalms. However, the prophets and sages of Israel, whose message has been reinforced by two thousand years of history have taught us to recognize that sincere prayer, life-long study and righteous living constitute the highest form of the service of God.

Hence, for many, if not most Jews today, these prayers are reminiscent of Israel's ancient glory, rather than a plea for the future restoration of sacrifices. In order to make this conception more explicit, the traditional text of *Tikkanta Shabbat* and *umipnay hata'enu* has been slightly modified. This revised edition is preceded by a brief meditation in which we voice our hope today that a restored Palestine will serve as a spiritual center for world Israel and a creative source for the religious and moral progress of all mankind.

The traditional Amidah also contains a brief reference to the institution of sacrifices in *retzeh*. The text reads "Restore the sanctuary to the sacred shrine and the fire-offerings of Israel and its prayer, accept in favor." This prayer is a readaptation of the ancient formula recited by the priest when sacrifices were offered in the Temple. A medieval Midrash already interpreted the phrase "the fire-offerings of Israel" homiletically, as referring to the martyrs of Israel who have died for God's cause.

Our Prayer Book deletes the words "the fire-offerings of Israel", thus clarifying the meaning of *retzeh* for modern Jews as a daily re-affirmation of their hope for the re-establishment of the religious center of Judaism in the land of Israel.

NOTE ON THE PRELIMINARY BLESSINGS

The Preliminary Blessings are part of the benedictions which the Jew offers in gratitude for the gift of the Torah and for the opportunities to perform its precepts. This fact explains why the Jew felt impelled to bless God for not having made him a heathen, a slave or a woman. For these represent categories excused from the performance of many of the precepts of the Torah.

The Hebrew text of these three blessings has been changed in this Prayer Book from the negative to the positive form, in order to avoid any misconception of Jewish attitude toward these categories, and also to give expression to sentiments in keeping with the weight of Jewish tradition.

It is to be noted that the Talmudic passage which cites these blessings (Menahot, 43b), reads: *she'asani yisrael* "that He hath made me an Israelite." Though the original version evidently read *shelo asani goy* and the change to *she'asani yisrael* was made to satisfy the censors, the fact that the Gaon of Vilna accepted the changed version (commentary to Orah Hayim 46:4), gives sufficient warrant to adopt this improved text in our Prayer Book, "... that He hath made me an Israelite."

The second blessing "... that He hath not made me a slave" also has a variant in the Talmud and in the Tosefta: *shelo asani bur* "... that He hath not made me an uncultured person" (Tosefta, Berakot 7:18, ed. Zuckerman). This variation of text gives us also sufficient warrant to change the text to the positive to conform to the structure of the passages.

The third blessing has been the target of much criticism, due mostly to a misunderstanding of the intent of the authors of this benediction. Women, out of respect for and consideration of their duties as home-makers, were excused from the performance of those positive commands, the observance of which depended upon a definite time of the day or season. Since man

rejoiced in the fact that he had the opportunity to observe all of God's commandments, it was not amiss for him to express his thanks "that He hath not made me a woman." Again, in the spirit of the above emendations, expressing the sentiment of gratitude in the positive rather than in the negative form, this Prayer Book has adopted a text which can be used by man and woman alike: *she'asani betzalmo* "that He hath made me in His image."

That these changes are in the spirit of Jewish tradition is further evidenced by the fact that the 15th century scholar, R. Judah Mintz, in one of his Responsa, gives a homiletical — not a legal — explanation why the original text is worded in the negative and not in the positive form. And speaking of the latter, he uses the expressions *she'asani yehudi, ben ḥorin, ish* — terms almost similar to those adopted in this new Prayer Book.

Perhaps the most striking support for the procedure adopted here of rephrasing the Preliminary Blessings in positive rather than in negative form comes from a Genizah fragment published by J. Mann in the H. U. C. A., vol. 2, p. 277 f. Professor Louis Ginzberg to whose kindness we owe this reference regards this prayer as the oldest liturgical text that has reached us. It phrases the morning benedictions positively as well as negatively, reading as follows:

ברוך אתה ה' אלהינו מלך העולם אשר בראת אותי אדם ולא
בהמה איש ולא אשה ישראל ולא גוי מל ולא ערל חפשי ולא
עבד . . .
ברוך אתה ה' אלהינו מלך העולם אשר בראת אדם הראשון
בדמותו ובצלמו:

NOTE ON THE CHOSEN PEOPLE

No concept of Judaism has been more subject to misunderstanding and distortion than that of "The Chosen People." Many have erroneously read into it ideas of clannish pride and chauvinistic nationalism. It has even been mistakenly identified with the pernicious doctrine of race superiority despite the fact that in Judaism a convert from any race is received as a full fledged member of the Jewish people.

We first meet with this concept when we are told at the very dawn of our history that God said concerning Abraham, "For I have known him to the end that he may command his children and his household after him that they may keep the way of the Lord to do righteousness and justice." (Gen. 18:19) The meaning of the term, "The Chosen People," is further clarified in the account of the giving of the Ten Commandments, "If ye will hearken unto My voice, and keep My covenant, then ye shall be Mine own treasure. . . Ye shall be unto Me a kingdom of priests, and a holy people." (Ex. 19:5, 6)

The traditional idea of "The Chosen People" involves obligations rather than privileges. It is a form of noblesse oblige, imposing upon the House of Israel the responsibility to lead a life of holiness and righteousness. This moral responsibility is also clearly expressed in the admonition of the Prophet Amos, "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities." (Amos 3:2)

This integral relationship between the concept of "The Chosen People" and the religious and moral responsibilities of the Jew, is emphasized in the Prayer Book which invariably links "The Chosen People" with the Torah, the Sabbath and the Mitzvot. The moral and spiritual values of Judaism through the medium of which our people may continue to make a contribution to mankind are consistently emphasized. The fact that the great religions of the western world and the ideals of democracy are rooted in the spiritual heritage of Israel bears eloquent testimony to the validity of this doctrine.

NOTE ON THE MESSIAH

Judaism has always looked to the future rather than to the past, as the era of the "Golden Age" of mankind, when nation shall not lift up sword against nation and men shall learn war no more. Believing firmly that God's justice and love ultimately must triumph in the world, the prophets of Israel more than 2,500 years ago announced the coming of God's kingdom, the kingdom of peace and righteousness.

The process whereby God's kingdom would become a reality was first envisioned as being entirely within the realm of the human and the natural. Isaiah foretold the birth of a descendant of the House of David who would be endowed with the wisdom and the courage so to manage the affairs of state that men would neither "hurt nor destroy, for the world would be as full of the knowledge of the Lord as the waters cover the sea."

As centuries passed and Jewish suffering was intensified and multiplied, the possibility of the fulfillment of these hopes through a natural process appeared increasingly improbable. Hence the Messiah — the anointed one — took on more and more of the character of a supernatural being who would himself have the power to destroy all evil doers, banish evil and turn men's hearts to justice and love. He would gather Israel's scattered exiles back into the promised land, re-establish a free Jewish state under his benign rule, and bless all men with universal peace and brotherhood.

The Jewish people always thought of David, the faithful servant of God and the heroic champion of his people, as the noblest embodiment of the ideal ruler. The Davidic dynasty, continued in the Babylonian exilarchate, maintained its position of primacy in Jewish history for some 2,000 years. The earliest visions of a messianic era center around "a shoot that shall come forth out of the House of Jesse." Hence, prayers for the

coming of the Messiah often took the form of prayers for the restoration of the "House of David" and for the appearance of the "Shoot of David."

For many Jews today, prayers for the coming of the Messiah are the matchless symbol charged with the hopes and the faith of the centuries, that the forces of God's love and justice working in and through men would ultimately triumph in the affairs of mankind.

The hope for the establishment of the Jewish homeland in Palestine, as well as for the organization of a peaceful and just world order, are central and fundamental aspects of this faith. It was this faith which girded the sorely tried spirit of our people in their darkest days. It is this faith which remains indispensable to all who would lovingly labor for a redeemed Israel and mankind.

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